ASSOCIATION BI-CULTURELLE
BI-CULTURAL ASSOCIATION

Mémoire présenté à

LA COMMISSION ROYALE D'ENQUÊTE SUR LE BILINGUISME ET LE BICULTURALISME

Brief to

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Qs 2 - Qs See Notes & Summary
① → P.9.
② → - Also Proportion HEREWITH.

ASSOCIATION BICULTURELLE - BICULTURAL ASSOCIATION

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Brief to

The Royal Commission on

Bilingualism and Biculturalism

Pointe Claire, P.Q.

June 1964

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SUMMARY AND RECOMMENDATIONS

1. This brief is submitted by a group of individuals who believe in the importance of direct personal relationships in achieving harmony between peoples.

2. Our Association was founded early in 1963 and has striven to forge bonds of understanding between French and English-speaking Canadians by means of bi-weekly public meetings, at which we could learn of one another's culture, history, and problems; small discussion groups in our homes, at which our ideas could be presented and tested against the thoughts of others. For those who did not have a working knowledge of French, a language instruction group was formed. However, it is not solely a course on how to speak French, but rather an introduction through the language to French-Canadian culture. In addition, children's exchange visits are being conducted experimentally this summer, and we hope to submit a report on the results at our public hearing.

3. We have spoken frankly of our development from an idea in the minds of a few to a purposeful functioning body which responds to the needs of many. The details we have given are designed to be of assistance to others who may wish to start similar groups, so that they may benefit from our experience.

4. We believe that groups such as ours can do much to ease the tensions of present-day life in Canada, and we should like to recommend that the Commission encourage the formation of similar groups across the country and assistance for these groups, where necessary. In areas where both ethnic backgrounds are represented, suitable material for discussion and study is generally really available, although directions for the organization of the association, suggestions for suitable programmes and activities, might be useful. For outlying areas, isolated from the mainstream of both cultures,

we suggest that help be available in the form of literature, film, pre-recorded talks on tape, and possibly a roster of guest-speakers, who could address the group;when other travels take them nearby.

5. In the Addendum, we have outlined a specific proposal for the establishment fo Prevailing Language Areas which we consider might be a practicable solition to the problem of implementing the present theoretical equality of Canada's two official languages.

6. It is with the firm conviction that ours is a successful endeavour in furthering closer human relations that we have written our submission; without minimizing the difficulties we have encountered, nor magnifying the rich rewards we have reaped from our efforts.

Résumé et recommandations

1. Ce mémoire est soumis par un groupe de particuliers qui croient en l'importance de rapports directs et personnels dans la poursuite de l'harmonie entre les gens.

2. Notre Association, fondée au début de 1963, s'est efforcée d'établir des liens d'entente entre Canadiens de langue française et de Canadiens de langue anglaise au moyen de réunions bi-mensuelles durant lesquelles nous pouvions approfondir nos connaissances des cultures, de l'histoire et des problèmes des uns et des autres; de petits groupes de discussions réunis dans nos demeures où nous pouvions présenter et confronter nos idées avec celles des autres. Une classe d'enseignement du français a été formée à l'intention de ceux dont la connaissance de cette langue était très limitée. Cependant, ce n'est pas uniquement un cours de français mais plutôt une introduction à la culture canadienne-française au moyen de l'enseignement de la langue. De plus, nous tentons cet été l'expérience d'échange de visites d'enfants et nous espérons vous soumettre les résultats à votre audience publique.

3. Nous avons traité avec franchise du développement de notre Association depuis que l'idée en est venue à quelques-uns jusqu'à sa formation actuelle en un corps dont le fonctionnement répond aux besoins de plusieurs. Les détails vous sont donnés dans le but d'être utiles à ceux qui voudraient organiser de tels groupes et qui pourraient profiter de notre expérience.

4. Nous croyons que des mouvements comme le nôtre peuvent beaucoup dans la diminution de la tension actuelle au Canada et nous aimerions recommander que la Commission encourage la formation de tels groupes à travers le pays et les aide au besoin. Dans les régions où les deux cultures sont présentes les sujets à discussion et à étude sont courant,

mais des directives pour la mise en marche d'une association et des suggestions pour un programme et des activités convenables pourraient leur être utiles. En ce qui concerne les régions éloignées, isolées de l'idée - force des deux cultures, nous suggérons que des films, livres, entretiens enregistrés sur ruban soient disponibles et si possible, et une liste de conférenciers qui pourraient adresser la parole au groupe à l'occasion de voyages dans les environs.

5. Dans l'addenda, nous avons décrit une proposition spécifique pour l'établissement des "Prevailing Language Areas" laquelle, nous croyons, pourrait être une solution pratique au problème de l'application de l'égalité théorique actuelle des deux langues officielles du Canada.

6. Nous avons écrit ce mémoire avec la ferme conviction que notre entreprise à été fructueuse à maintenir des contacts humains plus étroits, sans minimiser les difficultés encourues ni sans amplifier les fruits de nos efforts.

PREAMBLE

1. There is always a tendency in times of troubles to see our dilemmas as unique, and to magnify them out of all proportion to their relative weight in a national view or a world view. This all too common human failing is, our association believes, complicating and aggravating the present situation in Quebec.

2. There is great dissatisfaction, with good cause, among large number of people in Quebec. However, there is dissatisfaction with the state of the nation in many other parts of Canada, most notably in the Maritimes; much of Quebec's criticism of the Federal structure is voiced elsewhere.

3. Furthermore, one has only to pick up a newspaper on any day to be aware that there is world-wide unrest -- a movement in the direction of autonomy, independence, self-determination, and at the same time, a trend towards larger social, political, and economic associations. These trends appear to be antithetical, but they have to be reckoned with, and there is no easy solution.

4. Canada can play a constructive role in finding a way through the world's present grave and perplexing anxieties by a realistic solution of her difficulties and so providing a valid example. As a beginning, we could become a bilingual nation -- demonstrating a will beyond political or economic expediency to meet one another on terms of mutual respect. Our differences of language then become the bridge on which we meet. There are practical advantages, too. The European Common Market language, with all its portent for the future, is French. A working knowledge of French is useful in a university level of education. As our work force becomes increasingly mobile, bilingualism becomes an asset in employment at all levels.

5. According to Dr. Penfield, most children can learn two languages as easily as one. The problem of becoming a bilingual nation could be solved in a generation with modern language teaching methods, together with willingness on the part of parents.

6. A bicultural nation, however, is a different matter. For an individual to be truly bicultural is a rare thing. For a nation, it might not be quite so difficult since a nation is a sum of many parts. The culture of a person is determined for the most part by his home and his church, if he has one, and secondarily by his community, that is, school, social contacts, prevailing morality of environment.

7. Canada is already bicultural, to some extent. To be more so, the French culture would have to be more widespread. TV, radio, the performing arts can span the distances, both physical and psychological.

8. As more French-speaking people move outside Quebec, more demands will be made for equality of Canada's two languages in other parts of Canada. Already there are signs that French-Canadians outside of Quebec are demanding educational facilities in their own language, and are expecting employees of the government and the crown corporations to be able to serve the public in either language. These pressures are being resisted by those who feel that the introduction of a language requirement will make it difficult to find qualified personnel, and by those who feel that their position will be endangered. There is also a risk that pressures for equal language rights in an area where there is only a small minority of French-speaking people may cause a reaction among the majority and so hamper efforts in areas where there is a genuine need for a reassessment of the position of the two languages.

9. There is a need for a look at the status of the two languages everywhere in Canada, and for a system which would define the position of the two languages according

to local needs, and be flexible enough to be changed as the population alters. This will ensure that the intermingling of Canadians speaking different languages will not create tensions, as it so often has when each side feels that it must establish its "rights", but rather will lead to greater understanding between the two groups.

10. The first requirement of understanding on a large scale is communication. Canada's two solitudes are perpetuated in our educational system. The children lead separated lives until they leave school for university or employment. By then, the damage is done. Can we increase the contacts between our children? One answer would be a common school system -- a school system which aimed at the preservation of individual integrity in language, religion, and ethnic background, which strove to help every child to find himself and to become all that he is capable of, whose philosophy was grounded in a respect for democratic processes. Such a school system would provide a dynamic nucleus and be a continuing catalyst of goodwill in our society. Surely one of the best ways to understand oneself is to make the effort to understand someone different from oneself. Far from losing their cultural identity, children would have it strengthened and deepened in a school that made such a concept its goal.

11. Children can be guided by others toward a goal; adults must feel the goal is worthwhile making the effort required to attain it. An increased awareness of each other's rich heritage is required, and it should be government policy to utilize all the resources of communication media to further this end. However, governments cannot legislate tolerance. It is our personal contacts which affect our lives every day, and it is on this level of human relationship that we feel a true and lasting rapprochement can be made. Local clubs and associations can exercise a remarkable influence in their community. We have found that paradoxically biculturalism in its widest

aspect -- language, mores and attitudes -- finds its real expression in the smallest unit, the individual. It has been our aim to discover the individual within the context of his culture; to appreciate his value and the milieu which produced him.

OUR HISTORY AND OBJECTIVES

12. In the fall of 1962 a group of English-speaking members of the Lakeshore Unitarian Church (Pointe Claire) were studying the question of acting in terms of their faith in a rapidly-changing world. It was apparent that our community was made up of two groups of people existing in seemingly watertight compartments, isolated from each other by barriers of language, custom, and sometimes religion. These conditions were not compatible with their ideals, nor with the hopes they had for the future, and so a few friends decided to see what they could do about it.

13. In order to attract the largest possible number of interested people, use was made of an established community organization, the Lakeshore Forum. At one of their regular meetings, Roger Beaulieu, Q.C., and Mr. Michael Oliver spoke to a large audience on the question of French-English relations, and the formation of the "Soirée Biculturelle" group was announced, its aim being to bring together people from the French and English communities on the Lakeshore to discuss possibilities of strengthening inter-group understanding. With such an enthusiastic beginning and generous publicity coverage in the newspaper and on the radio, one would have expected a large attendance at the "Soirée's" inaugural meeting. Such, however, was not the case. Indeed, it has been our continuing experience that personal contact is the only sure method of obtaining direct response. In this instance, telephoning friends and acquaintances, contacting members (even though strangers to us) of local French-Canadian clubs (e.g. the Richelieu Club), and an invitation to those interested through Letters to the Editor, produced results.

14. At this time, it was decided that the group must be a secular orgainzation (i.e. without ties to any religious denomination) so that all people would feel free to join.

The first "Soirées Biculturelles" were informal bi-weekly gatherings to learn more about each others' culture, history, and institutions. After a few months, a self-appointed executive evolved to do the work required to keep the group functioning. Guest speakers were invited; coffee and cookies were served at the meetings. Communication concerning activities became more important, and gave birth to a bilingual Newsletter (sample included). It is circulated to a couple of hundred interested families. Publicity has helped spread the word of our existence and activities; community newspapers are generous in printing the notices of meetings and subsequent write-ups which we send them (sample copies of these are included); radio stations provide free announcement of coming meetings. Newspapers, radio and television stations have carried interviews and stories of our activities. Information sheets about the Association are provided at meetings, so that those attending may take them away and so inform others. (sample included)

16. Several evenings were spent determining the objectives of the Association. These are:

1. To learn what Canadians of French and English background are. To learn what factors affect their thinking and doing.
2. To help bring together individuals who wish to make acquaintance with people in the other background group.
3. To improve the ability of a person of either background to converse in the other language.

These Objectives have stood as the point of reference for the planning of Association activities.

17. As the Association grew, the name "Soirées Biculturelles" was reserved for public bi-weekly meetings, with an invited speaker or panel discussion, and the group took the name of "Association Biculturelle -- Bicultural Association". Other activities, discussed later in this

brief in detail, developed out of the need for them. The first was a more intimate discussion group (later called "Chers Ennemis"), out of which sprang a language group for those who could not converse easily in French. Study groups have concentrated on particular areas of interest, such as the B.N.A. Act, and the teaching of language in our school systems. The children's exchange idea came about after such discussion. Our suggestion for "Prevailing Language Areas" was the result of trying to find some answer to the questions which cropped up again and again at our meetings: Why should people all over Canada be forced to learn French or English? What about the pockets of other languages scattered throughout the country? What can be done to ensure that all Canadians feel secure about the status of their language?

18. This spring, a Constitution was worked out (copy AVAILABLE ~~included~~); we are now having our first election. Some group activities continue during the summer, and plans for the autumn indicate another stimulating season. With the working organization of the Association now firmly established, we propose to embark on a campaign to attract more members, and provide a programme of interesting speakers on a variety of subjects, as well as continue the small-group activities already begun in the homes.

SOIREES BICULTURELLES - SEPTEMBER 1963 to May 1964

19. Soirées were arranged to take place twice monthly during this period. Meetings were advertised through the press and radio. Printed invitations were mailed to announce speakers of prominence. A telephone committee contacted all who had attended one meeting and expressed a desire to know of subsequent ones.

20. Guest speakers were obtained through business contacts, personal friends, or sometimes by approaching people who, through their talents and interest, had made valuable contributions to the community. As a rule, speakers were entertained at dinner at one of our homes before the soirée. This enabled them to meet the executive and feel more at ease before addressing the general membership.

21. While we do not wish to go into detail on the soirées, we feel that some indication of the variety of public meetings we have had might offer guidance to other groups interested in starting bicultural associations.

October: Mme. S. Chartrand, President of the Conference Committee of the Voice of Women, spoke of her tour of Europe and the U.S.S.R. Raymond Dionne, a Montreal Star reporter, spoke on the problem of semantics in translation and the misunderstandings this may precipitate.

November: Peter Desbarats, Montreal Star staff writer, discussed his series of articles entitled, "A Minority Report" Rev. Jacques Beaudon gave his views on "Why Quebec Should be a French Province within Confederation."

December: Richard B. Holden, Montreal lawyer. His subject was, "Is there a parallel between the negro revolt in the U.S.A. and the quiet revolution in Quebec?"

February: W.D. McVie, Vice-Principal of West Hill High School chose as his topic "Bill 60".

A panel discussion on "Bicultural or Bilingual Education" included Mr. C.S. Teakle, Supervisor of French for the West

Island School Commission, and Jean Castonguay, instructor of the Association's language group.

March: Bill Bantey, newspaper writer, talked of the experiences which provided the material for his award-winning article entitled: "Diary of a Masquerade".

Three students from the Université de Montréal, active leaders in student organizations, gave their personal views on biculturalism.

April: Louis Foisy-Foley, Editor and Director of "Credo" Magazine spoke on "What's cooking in Quebec".

Commander Jacques P. Coté, Collège Militaire Royal St. Jean, explained how the Collège Militaire goes about training cadets bilingually.

22. In addition to these, we have heard talks about French-Canadian family traditions; the development of French education in Quebec; the importance of historical facts in bringing about today's situation. A panel discussion on the B.N.A. Act brought forth little comment and no suggestions for changes from the group. An outline of the reasons for separatism by Réal Plouffe, of the Parti Républicain de Québec, brought forth many questions from the audience a particularly large one, incidentally.

23. To summarize, we have covered many areas of the past when we lived alone together. We are aware of the many things that still tend to separate us; but our Soirées have opened the door to a common meeting ground -- our own homes. Here with fellow-Canadians of the other language, culture, education and religion we find that we are all looking for the same things in life.

24. We are operating at the grassroots level now and perhaps in the final analysis this is the only way to come together as a united people. You are seldom promoting anything beyond the communal needs in everyday living -- the larger issues may be simpler to resolve when

the lines of communication, spirit of tolerance, and real frienships developed in the home groups are permanently established.

HOME DISCUSSION GROUPS.

25. The Soirées met the need for information and entertainment. In addition to this, some people felt the need for an opportunity to practise and improve their respective second language, and at the same time overcome "ethnic isolation".

26. Very quickly the first home group was born. Meeting bi-weekly in various homes, from ten to twenty-five people argued, laughed, exchange family talk and got to know each other. To start with, English-speaking persons often outnumbered French-speaking ones. It often took an effort to ensure that French was used as much as English. Before achieving this goal, the co-ordinators worked for many months to ensure that half of those present French-speaking Canadians. Some English-speaking members feel that on the whole French-speaking Canadians are much less ready to participate in this kind of activity. This may partly be explained by the fact that our local population is 80% English-speaking, and that there is not the same need among French-speaking citizens to practise the second language, since they have daily business contacts in English.

27. The informal get-togethers are arranged by phone by the co-ordinator of the group. They alternate between the homes of members, each of whom takes his turn as host. The emphasis is on informality; languages are frequently and uninhibitedly alternated, or French used by one and English by the other participant if the conversation is getting too heated for the use of the second language. At the outset, this pioneer group of truly "opposites" was engaging in such vehement discussion that it was named "Dear Enemies".

28. Although the co-ordinator of a discussion group is supposed to guide the conversation towards some topical

subject, in practice this has never been necessary, since the discussions have proven to be so stimulating and interesting that "guided conversation" has never been required to guarantee a successful evening.

29. Early in the group's life, some English-speaking members found that they were missing too much of what went on; they formed a second group focussed more on learning the language. This is covered in the section entitled, "To speak French - vous parlez français".

30. The popularity and success of this group-biculturalism can readily be seen in the fact that within a few months' time it has mushroomed into four or five additional groups, (which will be fully operating in the fall) in Montreal, Beaconsfield, Pierrefonds and Lachine. One member hopes to start a bilingual and bicultural discussion group in Quebec City.

31. Without realizing it, the group has changed. We know each other well; we have related a lot of our history and experience; we have trotted out most of our arguments, and we have become good friends. We worry about going stale, yet we have come to enjoy each other's company - a deeper relationship has replaced our initial curiosity about each other.

32. To bring Francophones and Anglophones together in each other's home is to be considered an achievement; to stimulate and promote this trend is the aim and purpose of this type of Community Biculturalism. The findings of our pioneer groups in Pointe Claire indicate that the potential of this type of social contact between the French and English speaking population is unlimited, and should be explored and used throughout Quebec, and also in provinces with a French speaking minority.

"To speak French, vous parlez français".

33. Plusieurs personnes de langue anglaise ne pouvaient suivre en français, de façon intelligente, les discussions et conversations du premier groupe. Elles décidèrent alors de former une classe dans le but d'améliorer leur vocabulaire et de s'exprimer plus facilement en français. C'est donc en avril 1963 que se tint la première réunion du groupe.

34. Ces réunions hebdomadaires d'une durée de plus de 2 heures chacune, se continuèrent pendant treize mois soit jusqu'à la fin du mois de mai 1964. Elles avaient lieu dans les résidences des membres. Nous croyions qu'il était dans l'intérêt du groupe de limiter à douze le nombre des élèves à une classe afin de permettre à chacun de participer plus activement aux leçons.

35. En nous basant sur la présence aux diverses leçons nous pouvons dire qu'environ trente-quatre personnes ont témoigné de l'intérêt à ce cours, cependant quatorze d'entre elles ont persévéré jusqu'à la fin. La classe se composait de 90% de femmes et de 10% d'hommes. Seulement 20% des participants étaient originaires de la province de Québec. La majorité était de l'Ontario, quelques-uns des provinces de l'ouest et d'outre-mer.

36. La méthode employée est basée premièrement sur le fait bien connu qu'il est facile à une personne de parler d'elle-même, des choses qu'elle aime et qui lui sont familières et deuxièment sur le certitude que nous avions, que de faire connaître le fait français inciterait les élèves à apprendre la langue française. Nous nous rendons parfaitement compte que notre méthode n'est pas du tout orthodoxe et qu'il existe des institutions et maisons d'enseignement mieux qualifiées.

37. La première classe a commencé par une courte

biographie en français par chacun des participants. Ceci permit au moniteur d'évaluer l'étendue du vocabulaire de ses élèves et aussi permit à tous de faire connaissance plus rapidement.

38. Le moniteur indiqua alors à chacun le sujet sur lequel celui-ci devait parler au cours suivant. Nous avons observé que vers la treizième semaine les élèves assidus pouvaient entretenir la classe d'un sujet non - préparé pendant 3 minutes. Après plus d'un an de travail, seulement 2 des 14 élèves ne sont pas encore prêts à se joindre aux groupes de conversations.

39. Les remarques générales sur cette activitée de l'Association sont les suivantes:

a) nous avons satisfait le besoin de plusieurs membres.
b) pour les élèves assidus, leur participation a été fructueuse.
c) peu d'élèves ont clairement indiqué les raisons pour lesquelles ils voulaient apprendre le français et aussi peu de motifs ont été donnés pour l'abandon des cours.
d) de façon générale, les femmes s'intéressent beaucoup plus au fait français que les hommes.

40. De cette expérience, l'Association a déduit qu'un adulte qui apprend une langue seconde doit saisir toutes les occasions d'améliorer sa connaissance de cette langue en lisant les journaux de cette langue; en écoutant la radio et en regardant la télévision de cette langue; etc. Le plus important cependant est de parler cette langue le plus souvent possible même s'il faut se parler à soi-même.

CHILDREN'S EXCHANGE VISITS

41. Today's young people are tomorrow's mothers, fathers, businessmen, politicians, doctors, salesmen, teachers, voters. They are eager for new experiences, they are receptive to different ideas. For a group whose aim is to promote better understanding between French and English speaking people, it seemed an obvious course to follow to encourage our children to get to know one another through a series of exchange visits. This has both bilingual and bicultural advantages since children learn another language easily, particularly if it is the method of communication of their environment; and in visiting the home of a family of different ethnic origin, they step into a different cultural milieu.

42. A few contacts between member families were made, but it soon became apparent that we would not be able to match up children solely within the association. A radio interview (Partage du Jour, Radio-Canada) of one of our members resulted in a number of replies from French-speaking families.

43. The initial social contact between families was made at a Picnic held in June at Beaver Lake on Mount Royal. Some assistance was given to pair off suitable families, who then proceeded to make their own personal arrangements with regard to date and duration of visits, and their frequency.

44. It is hoped that once established, these visits will continue after the summer months; for weekends during the winter, a Sunday afternoon, a birthday party, for example. Since the families are not separated by long distances (as in the Visites Interprovinciales) the bonds of camaraderie can be strengthened by continued visits, and we hope would extend to the parents as well.

45. This experiment would not be complete without knowing its results, and we would ask permission to submit a supplementary report in the autumn to present a summary of the summer's activities on the Children's Exchange.

ACHIEVEMENTS OF THE GROUP

46. We have learned much about each other in the short period of the Association's existence. Since there were no limitations imposed on the speakers' discourses at the soirées, the often sharp questions put to them by the audience and the often blunt truths in answer showed us vividly that myths and misunderstandings could be bared without irreparable damage being done to anyone's ego. It soon became apparent that we could exchange opinions, argue and disagree, and still return for more, two weeks later.

47. Prevailing language areas. - In an effort to find a solution to the increasing problem of language status in our country, a question which recurred many times under different wordings, the idea of "Prevailing Language Areas" was proposed. This suggestion is set forth in detail in the Addendum.

48. It should be noted that several attempts to arouse interest on the question of the Constitution were unsuccessful. The study group did not seem to attract members willing to make the required effort for a careful examination of the B.N.A. Act; and a panel discussion at one of the Soirées provoked little reaction and produced no specific suggestions.

49. Nevertheless, the Association has contributed much that is worthwhile: to the general public, by providing a place where current issues may be examined and discussed in an atmosphere of genuine enquiry; to its active members, by enriching their lives with cross-cultural, friendships which would otherwise not have occured. We have learned to respect each other's right to use our own language; we have learned to respect each other's right to be different.

50. We have learned to look beyond the curtains of generalization and discover the human being who is our fellow-Canadian.

ADDENDUM

Prevailing Language Areas

1. French-Canadians who wish to make their homes outside of the Province of Quebec find that their language is not officially recognized by tax-supported bodies, i.e. schools, and federal, provincial or municipal governments. This has produced demands that all Canada should be completely bilingual, with bilinguality a prerequisite for holding any job which involves meeting the public. This in turn has produced a reaction from areas where the French language is almost never heard, to the effect that requiring a public servant to speak a language he will almost never use is unnecessarily hampering those responsible for the hiring and training of such persons. At the same time there is the opinion voiced by some that the entire province of Quebec should be unilingually French speaking.

2. This complaint of a resident that he cannot get proper service from a public official because his language differs from the predominant language of his place of residence is a serious one.

3. In order to devise ways of ensuring equal civil rights to those whose mother language is the minority in their district, it is necessary to know where this problem exists, and in what magnitude. The population is now classified according to racial origin, as traced back on the male side of the family. This may be briefly summarized by grouping the results into three categories: British, French, and others. Each person interviewed is also asked what language he speaks, and which languages are spoken by the other members of the household on whose behalf the interviewee is being questioned. Those responsible for the list of questions asked apparently did not feel it was necessary to ask persons who spoke more than one language to indicate which was their primary language, that is, the

one in which they felt most at home in. Some indication of the mother language has been attempted by using the figures on racial origin as a guide. This ignores the large number of Quebec residents who owe their British origin to one remote british ancestor, and who are for practical purposes, French-Canadians; it also ignores the large number of persons of French origin in other provinces who have become anglicized.

5. However, a solution is feasible within our present governmental structure. All future censuses should contain the questions: "What language do you prefer to speak?" or some similar question to elicit this information. Persons who answer other than "English" or "French" should also be asked: "Which of Canada's two official languages do you prefer to speak?"

6. Having obtained the necessary figures, all Canada should than be broken down into several hundred districts of fifty to one hundred thousand population each, (the federal constituencies might be a good starting point) and each district designated as "unilingual-English", "Bilingual" or "unilingual French", on the basis of the census report. Because of the discrepancy between the number of persons preferring English and those preferring French, there would be more unilingual-English than unilingual-French districts.

7. In order to allow for the changes in the distribution of the two languages which will take place in the future, provision should be made for re-classifying the districts at regular intervals. This could most conveniently be done following each descennial census. The percentage preferring the minority language of a particular district which would permit a reclassification of a bilingual district as unilingual should be lower than that required initially to classify a district as bilingual. This would prevent a

marginal district from swinging from one classification to the other with a small change of statistics.

8. Having established a method of classifying each part of Canada as English-speaking, bilingual or French-speaking, this classification would be used to determine where Federal Government services should be carried out in English, where in French, and where they should be available in both languages. Since much of the average citizen's dealing with his government takes place at the provincial and municipal level, that is to say in areas of government which are under the jurisdiction of the province, it would be desirable for the system of classification to be set up by agreement between the federal and provincial governments, so that it could operate uniformly at all levels of government. Failing agreement with all ten provinces, it would probably be sufficient to begin with a scheme set up by the federal government and the four provinces where most of the bilingual districts would be located; the system would then operate only at the federal level in the other provinces, until they decided to join.

9. In addition to the English- and French-speaking populations, certain parts of Canada contain one or more groups of persons who speak a language other than English or French. These people, while constituting a small minority of the country as a whole, make up a significant portion of the population of certain provinces. Therefore, certain provincial governments may wish to grant to other language groups privileges analogous to those enjoyed by English- and French-speaking persons, but applicable only to those levels of government falling within the sphere of the provincial government.

THE NEWS letter LES nouvelles

Association Biculturelle • Bicultural Association

Exhibit 1

JUNE 1964.

A friend recently said "Your Newsletters make your Association sound so organized and busy --- but how does a person break into all this?" We think that the implied criticism is valid; we have work to do to help people contact us. But meanwhile, it really is easy to get acquainted, if you'll give us a call. We need your participation!

ELECTION OF EXECUTIVE

The Association's new Constitution called for annual elections. Raymonde (Mme. Jean) Rious, Jack Cram and outgoing President Robert Robbins are the Nominating Committee. They sent out the prescribed questionnaire asking for suggested nominations to the Executive. Whenever three replies suggested the same person, he/she was asked to become a candidate.

Your Nominating Committee announces that the following have agreed to be Candidates:

President	- Mr. Robert Brisebois
1st Vice President	- Mrs. Florence Stevens
2nd Vice President	- Mr.. Jean Castonguay
Secretary	- Mrs. Trudy Reich
Treasurer	- Mr. Fraser Hampton
Directors	- Mrs. Jeannine Deschêdes
	- Mrs. Marie Fugère
	- Mr. Jean Rioux
	- Mr. Don McLeod
(5 Directors to be elected)	- Mr. Robert Newey

The Constitution provides for additional Nominations to those above. This can be done by three Members submitting a signed petition to the Nominating Committee, after obtaining the consent of the Nominee. Such petition must be in the hands of Mrs. Jean Rioux, 4023 Mount Royal Avenue, Montreal, by June 26th. Where there is more than one condidate for office (or more than five nominations for Director) a mailed vote will be taken. Actually there are not yet any official "Members"; for purposes of nominations and votes all who have displayed active interest in the Association in recent months will be considered to be "Members."

Un ami disait récemment "Vos Nouvelles donnent à votre Association un petit air si organisé et si occupé - mais comment quelqu'un peut-il se joindre à vous ?" Nous croyons cette remarque très pertinente. Nous avons du travail à abattre afin d'aider les gens à communiquer avec nous. Mais en attendant, is est très facile de faire connaissance par un simple coup de fil. Nous avons besoin de votre collaboration !

ELECTION DE L'EXECUTIF

La nouvelle Constitution de l'Association stipule qu'il doit y avoir des élections annuelles. Raymonde Rioux, Jack Cram et le président sortant de charge Bob Robbins forment le Comité des nominations. Ils ont distribué un questionnaire réglementaire demandant des suggestions quant aux nominations à l'exécutif. Lorsque trois réponses suggéraient la même personne, cette personne était demandée à devenir candidat.

Votre Comité des nominations annonce que les personnes suivantes ont accepté d'être candidats:

Président	M. Robert Brisebois
1er Vice-Président	Mme.Florence Stevens
2ième Vice-Président	M. Jean Castonguay
Secrétaire	Mme. Trudy Reich
Trésorier	M. Fraser Hampton
Directeurs	Mme.Jeannine Deschênes
	Mme.Marie Fugère
	M. Jean Rioux
(5 directeurs	M. Don McLeod
à élire)	M. Robert Newey

La Constitution stipule qu'il peut y avoir des nominations additionnelles à celles indiquées ci-haut. Pour ce faire, trois membres doivent soumettre une pétition signée au comité des nominations après avoir obtenu le consentement de la personne nommée. Une telle pétition doit être entre les mains de Mme. Jean Rioux, 4023 av. Mont-Royal, Montréal, au plus tard le 26 Juin. S'il y avait plus d'un candidat par poste (ou plus de cinq nominations pour les directeurs) un vote par courrier postal sera pris. Il n'y a présentement aucun "membre" officiel; pour fin de nominations et de votation, toute personne qui a manifesté de l'intérêt, d'une façon active

As soon as the new Executive has been chosen, there will be a meeting of the outgoing and incoming Executive to start planning for this Fall and Winter's activities.

"SOIREES BICULTURELLES"

The April 27 "Soirée" featured Commander Jacques P. Coté, Vice Commandant of "Le College Militaire" of St. Jean. His audience enjoyed an account of the College's practical application of bilingual education; complete changes of all the school's activities into the other language, every few weeks, make it unique.

The season's final "Soirée" informally reviewed the Association's accomplishments for the year. This also was used to help preparations for our Brief to the Royal Commission (more below).

The next "Newsletter" will give plans for Fall "Soirées." Ideas are most welcome.

"CHERS ENNEMIS" DISCUSSION GROUP

..have continued meetings nearly every two weeks in Pointe Claire, Dorval, Beaconsfield and nearby homes. Informal discussion, agrument and getting-acquainted continue -- in both languages. Visitors welcomed. Contact Coordinator, Trudy Reich, 695-6793.

"LE GROUPE DE LA MEME CHOSE"

..aims to develop its knowledge of the French-Canadian culture, with emphasis on learning to use French. A little basic knowledge of French is needed - facility in using it is not required, to join. Leaders are Jean Castonguay and Frank St. Hilaire. Joan Blom 697-1273, coordinates.

LACHINE GROUP

The new Lachine discussion group first met Chez Charles and Marie Fugére. Their present objectives are as broad as the Association's -- to help persons of each culture get to know each other better --- their backgrounds, thinking, problems and languages. Call Mr. and Mts. Fugére, 637-8761, or Robert Brisebois, 697-4642 if you would like information.

BEACONSFIELD/BAIE D'URFE GROUP

"Chers Ennemis" Group probably will launch its own satellite this Fall. The new group probably will meet in homes a little farther west. Prospective participants and helpers call Robert Brisebois, 697-4642.

à l'Association ces derniers mois, sera considérée comme "membre".

Aussitôt que l'exécutif aura été choisi, se tiendra une réunion de l'exécutif surtout de charge et de celui nouvellement constitué pour tracer le programme de l'automne et l'hiver prochains.

SOIREES BICULTURELLES

La "Soirée" du 27 avril mettait en vedette Jacques P. Coté, commandant adjoint au Collège Militaire St. Jean. Son compte-rendu sur l'application pratique par le Collège du bilinguisme en matière d'education a plu à son auditoire. Le passage de toutes les activités du Collège d'une langue à l'autre à quelques semaines d'intervalle est quelque chose d'unique.

La dernière "Soirée" passa en revue les réalisations de l'Association au cours de l'année et aida à préparer notre memoire à la Commission Royale (voir plus bas).

Le programme des "Soirées" de l'automne paraîtra dans les prochaines "Nouvelles". Des idées à cet effet seraient fort appréciées.

LE GROUPE "CHERS ENNEMIS"

...continue à se réunir à presque toutes les deux semaines à Pointe Claire, Dorval, Beaconsfield et les environs. Les discussions, débats et amitiés se poursuivent dans les deux langues. Trudy Reich à 695-6793 est celle qui coordonne ces réunions.

LE GROUPE DE LA MEME CHOSE

...a pour but d'agrandir ses connaissances de la culture canadienne-française et de la langue française surtout. Une petite connaissance de base du français est nécessaire mais la facilité à s'exprimer n'est pas requise pour se joindre à ce groupe. Les moniteurs sont Jean-L. Castonguay et François St.-Hilaire. Coordinatrice, Joan Blom , 697-1273.

LE GROUPE DE LACHINE

Le nouveau groupe de discussion de Lachine a eu sa première réunion chez Charles et Marie Fugère. Leur but présentement est aussi vaste que celui de l' Association -- aider les personnes des deux cultures à se connaître davantage, aussi leurs façons de penser, leurs problèmes et leurs langues. Appelez M. et Mme. Fugère, 637-8761 ou Robert Brisebois, 697-4642 si vous désirez de plus amples renseignements.

LE GROUPE BEACONSFIELD/BAIE D'URFE

Le groupe des "Chers Ennemis" lancera probablement son premier satellite cet automne. Le nouveau groupe se rencontrera dans les résidences un peu plus à l'ouest.

NORTH SHORE GROUP

Another offshoot of "Chers Ennemis" is expected to start in the Roxboro/ Pierrefonds area soon. If interested, call Mrs. Moravia, 684 - 4820.

CHILDREN'S EXCHANGE

Mrs. Florence Stevens expects that several French-speaking and English-speaking families' children will be exchanging visits of hours or days, starting in July. Her first step to help people get together was a family picnic at Beaver Lake on Mount Royal, June 13th.

Florence needs both help and participants. Call her at 697-3094.

YOUNG CHILDREN'S FRENCH SUMMER SCHOOL.

Two groups, aged four to six, and seven to nine, meet for an hour and a quarter each morning. The classes meet five days weekly in classrooms of the Lakeshore Unitarian Church, 14 Cedar Avenue, Pointe Claire.

Theme of"La Petite Ecole du Matin" is French through art. The French instruction uses painting, art forms, singing and movement. The school is very fortunate to have Mme. Drouin as teacher, with her Priory School experience, and training at L'Ecole des Beaux Arts.

The cost is $8.00 per month, either July or August, payable in advance. Call Sylvia (mrs.Clem) Holden at 695-4525 for information.

THE BICULTURAL KINDERGARTEN

"Au Moulin" is a cooperative kindergarten, conducted in French. Starting September 15t , it will accommodate 12 English-speaking and 12 French-speaking children.

It began with Ethel Luks vigorously seeling an idea several months ago. Using space in the Lakeside Heights Baptist Church on St. Louis Street, the well-organized cooperative has obtained as teacher Mme.G. Nebel. She has several years' experience in folk art, dancing, music and lore. She has travelled extensively in Europe and spent six months there studying kindergarten methods. Chairman of the Cooperative is Mrs. J.G. DeBelle, 697-5573.

OUR BRIEF TO THE ROYAL COMMISSION

...will be concerned with what we do, as an Association and as individuals. Florence Stevens' committee are pushing to complete it and produce the necessary fifty

Participants et aides éventuels, appelez Robert Brisebois, 697-4642.

LE GROUPE DE LA RIVE NORD

Un autre lancement des "Chers Ennemis" est attendu dans les environs de Roxboro-Pierrefonds. Si intéressés, appelez Mme. Moravia, 684-4820.

L'ECHANGE D'ENFANTS

Mme. Florence Stevens espère que plusieurs enfants de familles anglaises et françaises échangeront des visites de plusieurs heures ou plusieurs jours dès le début de juillet. Afin d'aider les gens à se rencontrer, elle a organisé un pique-nique au lac des Castors sur le Mont-Royal le 13 juin. Florence a besoin d'aide et de participants. Son numéro 697-3094.

ECOLE D'ETE FRANCAISE POUR LES PETITS

Deux groupes de petits, agés de 4 à 6 ans et de 7 à 9 ans se rassemblent pendant une heure et 15 minutes tous les matins.

Les classes ont lieu 5 jours par semaine dans les salles de l'Eglise Unitaire du Lakeshore, 14 av Cedar, Pointe-Claire.
Le thème de "La Petite Ecole du Matin" est "French through art". L'enseignement du français se fait au moyen de peinture,chants et rythmique. L'école a eu la main heureuse en ayant Mme. Drouin comme professeur expérimenté et qualifié.
Les frais sont de $8.00 par mois, soit juillet ou août. Appelez Mme. Sylvia Holden, 695-4525 pour de plus amples détails.

LA MATERNELLE BICULTURELLE

"Au Moulin" est une maternelle coopérative dirigée en français. Commencant le 15 septembre, elle se composera de 12 enfants de langue française et de 12 enfants de langue anglaise. L'idée en a été vendu par Ethel Luks, il y a plusieurs mois. Employant les locaux de l'Eglise Baptiste de Lakeside Heights sur la rue St.Louis, la coopérative a acquis les services de Mme. G. Nebel comme proffesseur.
Elle a plusieurs années d'expérience dans les arts folkloriques, la danse, la musique. Elle a beaucoup voyagé en Europe et a passé six mois là à étudier les differents types de maternelles. Mme. J. G. De Belle, 697-5573 est chairman de cette cooperative.

VOTRE MEMOIRE A LA COMMISSION ROYALE

....aura rapport à ce que nous faisons en tout qu'Association et individus. Le comité de Florence Stevens se presse à le compléter et à produire les 30 copies réglementaires d'ici le 1er juillet, date limite. Nous aurons peut-être besoin d'aide dans la transcription et l'impression. Pouvez-vous aider ? Alors, appelez 697-3094.

copies by the July 1 deadline. We may need help in getting it transcribed and printed. Can you help? Please phone 697-3094.

ASSOCIATION CONSTITUTION

As you see above, basic work on the Constitution is complete. It is being transalted and copies will be available to all Members. Again the question "What is a 'Member'?" Answer - "Those persons interested in the purposes and objectives of this Association....." SO....

MEMBERSHIP

Membership dues for each Member shall be of one dollar ($1.00) annually. By the fall there will be a campaign to enroll members. Meanswhile, any advance payments to Treasurer Jean Rioux will be welcomed-- we're barely solvent.

AN OPPORTUNITY IN THE NORTH

Mrs. & Mrs. Jean Pierre Ecrement of St. Jerome want to establish contact with English-speaking persons. They plan to attend some Association groups' meetings. Meanwhile they would like to meet any English-speaking families who "go north" in the summer and would like to jointly "learn the other language. Anne and Bob Robbins, 631-5889, will help you get in touch.

LA CONSTITUTION DE L'ASSOCIATION

Tel que vous l'avez lu plus haut, le travail de base sur la Constitution est completé. La traduction est en cours et des copies seront disponibles à tous les membres. Encore cette question "Qu'est-ce qu'un membre ?"
Réponse: "Toute personne intéresée dans les raisons d'être et les objectifs de l'Association."
Alors.....

COTISATION

La cotisation de chaque membre sera d'un dollar par année. Il y aura d'ici l'automne une campagne de recrutement. D'ici là les payments d'avance au Trésorier Jean Rioux seront les bienvenus. Nous avons besoin de sous.

UNE OCCASION POUR LE NORD

M. et Mme. Jean-Pierre Ecrement de St. Jérome veulent établir des contacts avec des personnes de langue anglaise. Ils ont l'intention d'assister à quelques réunions de l'Association. D'ici là, ils aimeraient rencontrer des parlant-anglais qui vont dans le nord l'été et aimeraient tous ensemble apprendre l'autre langue.
Anne et Bob Robbins, 631-5889 vous aideront à communiquer avec eux.

Exhibit 2.

INFORMATION

BICULTURAL ASSOCIATION

Our objectives are:

1) To learn what Canadians of French and English background are. To learn what factors affect their thinking and doing.

2) To improve the ability of a person of either background to converse in the other language.

3) To help bring together individuals who wish to make acquaintance with people in the other background group.

Our activities consist of:

1) Bi-weekly Soirées Biculturelles on alternating Mondays at 8:30 p.m. in the Lakeshore Unitarian Hall, 14 Cedar Ave., Pointe Claire, P.Q.

2) "Le Groupe de la Même Chose" - a small group meeting in members' homes to learn more of the French-Canadian culture and the basics of the French language. For information call Mrs. Joan Blom - 697-1273.

3) "Chers Ennemis" - a bilingual discussion group for which a working knowledge of French is required. For information call Mrs. Trudi Reich at 695-6793.

4) Study groups:

   a) To present a Brief to the Royal Commission on Bilingualism and Biculturalism.

   b) To study the B.N.A. Act.

5) Some of the past guest speakers were:

   The Rev. Jacques Beaudon, well known radio and T.V. personality whose topic was; "Why Quebec should be a French province within the confederation."

   Peter Desbarats, well known Montreal Star staff writer, speaking on his "Minority Report."

   Commander Jacques P. Coté, Vice Commandant of "Le College Militaire Royal de St. Jean", who spoke on the college's efforts to apply complete bilingualism to their training courses.

Anyone interested in receiving our monthly bilingual Newsletter (free of charge), please call Mrs. Anne Robbins, 631-5889.

L'ASSOCIATION BICULTURELLE

Voici notre objectif:

1) Apprendre la culture des Canadiens de langue française et de langue anglaise. Savoir ce qu'ils pensent et ce qu'ils font.

2) Perfectionner sa langue secondaire.

3) Aider à réunir les individus qui désirent rencontrer des gens qui parlent l'autre langue.

Nos activités se composent de:

1) Soirées Biculturelles à tous les deux lundis a 8:30 p.m. dans la salle Unitarienne du Lakeshore, 14 ave., Cedar, Pointe Claire, Que.

2) Un petit groupe, connu sous le nom de "Le Groupe de la Même Chose", se rencontre dans les foyers de ses membres dans le but d'étendre leur connaissance de la culture canadienne-française et d'apprendre le français élémentaire. Pour renseignements, veuillez appeler Mme. Joan Blom a 697-1273.

3) Les "Chers Ennemis" un groupe de discussion bilingue, pour lequel une certaine connaissance de la langue française est requise. Pour plus de renseignements, on doit communiquer avec Mme. Trudi Reich a 695-6793.

4) Groupes d'étude:

   a) Présenter une soumission à la Commission Royale sur le Bilinguisme et le Biculturalisme.

   b) Etudier les Actes de l'Amerique du Nord Britainque.

5) Quelques-uns de nos conférenciers invités furent:

   Le Rév. Jacques Beaudon, personnalité bien connue de la T.V. et de la radio, dont le sujet fut: "Pourquoi Québec devrait-être une Province française au sein de la Confédération?"

   Peter Desbarats, rédacteur bien connu du journal Montreal Star, nous parla sur "Une voix minoritaire."

   Jacques P. Coté, commandant adjoint au "Collége Militaire St. Jean" qui nous entretint sur l'application pratique par le collége du bilinguisme en matiére d'education.

Si quelqu'un est intéressé à recevoir notre bulletin bilingue mensuel (sans charge) veuilles appeler Mme. A. Robbins a 631-5889

2 LAKESHORE NEWS AND WEST ISLAND CHRONICLE, THURSDAY, MARCH 7, 1963

Soirées Biculturelles to continue March 13

A group of Lakeshore residents "broke the sound barrier between the two cultures" last Wednesday evening. Meeting for the first of regular fortnighty evenings, eighteen men and women started a series of intensive explorations of the French and English-Canadians cultures. The group included English and French-Canadians of varied backgrounds and occupations.

Participants bounced explanations, questions, jokes and comments between each other as the evening developed. Discussion started in French — sometimes hesitant and laboured, but enjoyed by all. Later they alternated rapidly between the two languages. Sometimes when someone wanted to ensure that a point was clearly expressed, it was put in the speaker's mother tongue.

The prime objective of "Soirees Biculturelles" is for a group of English-Canadians and French-Canadians to share the riches — large and small — of each other's cultures.

"Soirees Binculturelles" uses the word "culture" in the sense that includes the "obvious" but often small and unspoken and unexamined social rules of a group. For example, while getting acquainted the group spent an interesting few minutes contrasting the customs which dictate when first names are used. And then of course "tu" and "vous" were soon examined with real-life examples.

Those participating in the "Soirees" also expect to study history, tradition, personal values, lore and learning. Often there will be guests who are "resources" in a certain field, to spark new questions and fill in gaps of knowledge.

J. J. Poirier, President of le Club Richelieu de Pointe Claire told something of the Club's activities in the French-Canadian sector of the community. Promising personal support of the project's activities, he expressed confidence that both cultural groups will be eager to participate.

"The "Soirees" will continue Wednesday March 13 at 8 p.m., meeting in the boardroom of the Lakeshore Unitarian Church, 14 Cedar Avenue, Pointe Claire. Residents of the Lakeshore and their friends who are interested in exploring "the other culture" are welcome.

Next Wednesday's "Soiree" will start with discussion of the article on Jean-Jacques Bertrand in the current issue Maclean's magazine.

4/

LA PRESSE

MONTREAL, VENDREDI 24 MAI 1963 — 79e ANNEE — No 186

LA PAROLE EST A NOS LECTEURS

Belle initiative d'un groupe d'anglophones

Monsieur le Rédacteur,

En ces jours critiques où tout Québecois de bonne volonté, anglophone ou francophone, se rend compte de la nécessité de tenter un rapprochement entre Canadiens français et Canadiens anglais, nous voudrions porter à votre attention les efforts d'un petit groupe établi sur le "Lakeshore".

C'est un groupe de Canadiens anglais qui, prenant cette idée au sérieux, cherchent à faire plus ample connaissance avec les Canadiens français et à s'informer de leur culture, de leurs intérêts, de leur manière de vivre et de leurs points de vue.

Les membres de ce groupe se réunissent tous les deux mercredis, à 8 heures du soir, dans le foyer de l'Eglise Unie, rue Cedar Park, à Pointe-Claire. Ces réunions n'ont pas d'ordre du jour régulier et fixe, mais le plus souvent il y a un invité de langue française qui vient nous parler d'un aspect quelconque de la vie ou de la culture canadienne-française. Ensuite, il nous donne l'occasion de lui poser des questions et la réunion se termine toujours en une discussion générale qui devient parfois assez animée. Il faut ajouter que l'on s'efforce de parler français autant que possible, et que l'on n'a recours à l'anglais qu'en cas d'absolue nécessité.

Pourtant, ce qui nous manque, ce sont des Canadiens français intéressés à faire partie de ce groupe et à nous aider à nous rapprocher de nos compatriotes francophones. Ce que nous cherchons avant tout, c'est de faire la connaissance de Canadiens de langue et de culture françaises — chose pas trop facile pour nous qui demeurons dans une banlieue où la majorité est de langue anglaise.

Voici donc le but de cette lettre. Nous voudrions faire appel à tout Canadien français qui puisse éprouver le désir de se joindre à nous. Tous seront assurement les bienvenus.

Si vous voulez vous renseigner davantage, on vous prie de vous adresser au soussigné

R. M. Robbins,
(tél. 631-5889),
Dorval

LAKESHORE NEWS AND WEST ISLAND CHRONICLE,
THURSDAY, OCTOBER 24, 1963

Next Soiree Biculturelle November 4th

"Semantics are a problem within one language, as we all know. How much more of a problem then are semantics as between two languages. One can only speculate how much of the current problems between English and French-speaking Canadians are traceable to semantic difficulties."

This theme was developed by Raymond Dionne, guest speaker at the Soiree Biculturelle, Oct. 21. Mr. Dionne, a Montreal Star reporter, gave his audience an interesting insight into the pitfalls of translation. Being very much at home with the subject, which constitutes part of his daily work, he described historic events which were inadvertently precipitated by misunderstandings through translations and gave many other examples of day to day problems and difficulties due to inadequate translation.

The next Soiree Biculturelle will be held Nov. 4, at 8.30 p.m. at the Lakeshore Unitarian Church hall.

Lakeshore News
AND WEST ISLAND CHRONICLE
POINTE CLAIRE, MONTREAL, QUE., THURSDAY, OCTOBER 31, 1963

Peter Desbarats as guest speaker

Nov. 4 at 8:30 p.m. the Bicultural Association will hold another Soiree Biculturelle at the Lakeshore Uniterian Church hall, Pointe Claire. Guest speaker will be the Montreal Star staff writer Peter Desbarats.

Mr. Desbarats, a Montrealer by birth, has worked all over Canada and also spent time in Europe. He has recently written a series of articles attempting to define Quebec's English speaking community which appeared in The Montreal Star under the title "A Minority Report."

Although most of the guest speakers have spoken in French at the Soiree Biculturelles so far, Mr. Desbarets will make his address in English.

POINTE CLAIRE, MONTREAL, QUE., THURSDAY, NOVEMBER 7, 1963

Peter Desbarats at Soirée Biculturelle

Nov. 4, Peter Desbarats, well-known Montreal Star staff writer was the guest speaker at the latest Soiree Biculturelle held in the Unitarian Church Hall. Mr. Desbarats, just back from Germany opened his talk by remarking that he can scarcely believe the word "Separatism" was not part of his vocabulary three and a half years ago.

"It is a new word in the language and we are living in a new time. One cannot separate Quebec from "Separatists" any longer and the many articles, speeches, seminars and language-schools point to the realization that everyone is taking this "new wave" and these new ideas seriously."

He felt that right now citizens were possibly having a "breathing spell" after one phase of separatism was completed and hoped it would lead to a new and constructive period whereby English Canada would get another chance to work with French-speaking Canadians to solve many problems. The same attitude that now makes English speaking Canadians rush out and learn French, will cause their children to be bilingual and all in all, Mr. Desbarats had the feeling that the separatist wave had made the English Canadians more tolerant and understanding. French Canadians too had benefitted by it although Mr. Desbarats didn't think the French-Canadians as a group were prepared to face the economic adjustments that separatism would entail.

In closing Mr. Desbarats remarked that Quebec has to be reminded occasionally that the fate of mankind doesn't depend solely on the events in this province and that outside developments will continue to have a great effect on Quebec's progress.

The next Soiree Biculturelle will be held Nov. 18 at 8:30 p.m. at the Lakeshore Unitarian Church.

Soirée biculturelle

French-speaking United cleric guest speaker

Nov. 18, the Bicultural Association will hold another Soiree Biculturelle at the Lakeshore Unitarian hall, Pointe Claire, at 8.30 sharp.

Guest speaker will be The Rev. Jacques Beaudon, B.A., B.D., S.T.M.

Mr. Beaudon, a well-known radio and television speaker, is minister of the largest French United Church in Canada, L'Eglise Saint Jean. He was born in France an studied theology in Montpellier and Paris and later at Colgate Rochester Divinity School in the U.S.A. He was minister of the bilingual United Church of St. Hyacinthe and of an English church in Valcartier before he came to Montreal in 1948.

Mr. Beaudon is one of the organizers of the Ecumenical Council of Montreal and an ardent supporter of the idea of Christian Unity. Having lived in Quebec for 255 years now, he is keenly interested in the province, its problems, and the French language for Quebec.

His topic for the evening will be: "Why Should Quebec be a French Province Within the Confederation."

Meeting is open to the public.

Rev. Jacques Beaudon

'...most French Canadian of all French Canadians'

Rev Jacques Beaudon, Minister of the French United Church in Montreal, Eglise Saint Jean, was the guest speaker at the latest Soirée Biculturelle, Nov. 15.

France-born Mr. Beaudon, who, as he told his audience, was once described as "the most French Canadian of all French Canadians", obviously feels very much at home in Quebec. Having been educated in France as well as the United States, he has on different occasions been invited to live and work in the United States, invitations he has turned down because he has always felt that his work was cut out for him in Quebec, right from the beginning.

Looking back on 25 years in this province, he came to give his views when he was asked by the Bicultural Association, because he believes in the French Canadian cause. He has been called a Nationalist from time to time he said, and a nationalist he is.

He does not believe in separatism but feels certain that changes need to be made in the existing situation. Over the past years English Canadians have done very little to get to know French Canadians or learn the French language Mr. Beaudon said, as he traced back to the early days and gave a brief outline of the history of Quebec. He traced present day difficulties down to the different philosophies of the early settlers, philosophies which have persisted along their separate courses up to the present.

Comparing life today with 25 years ago, many important changes can be observed already, he felt. One only has to think about the rapidly improving education facilities, the theater, the flourishing book shops and last, but not least, the now firmly established contact between churches of different denominations. But he claims that French should become the official language in this province and in other provinces it should be taught for cultural reasons. There was little point in forcing Canadians outside of Quebec to peak fluent French when they

Bell's Castonguay prominent in biculturalism group project

by TIM BURKE

From the casual chatter of the neighbourhood barbershop has burgeoned a pioneer movement in community biculturalism.

The community is Pointe Claire, an English-majority exurb on Montreal's Lakeshore. A prime force behind the movement is Jean Louis Castonguay, Supervisor - Promotion, Toll Area Marketing.

The results after one year: approximately 100 English-speaking families not only learning how to converse in French but also absorbing the facts about French-Canada.

The significance of the movement is such that Castonguay and his associates are preparing a brief for presentation to the Royal Commission on Biculturalism.

It got underway on a Saturday morning last January while Jean was having his hair trimmed in the local barbershop. Some residents were organizing a "L'Association Biculturelle" and Pierre, the barber, said they were looking for an urbane young French-Canadian to help them out. Jean said okay and was on hand when a group of 15 showed up in the Pointe Claire Unitarian Church hall a few evenings later.

They decided to hold the meetings once every two weeks, with a guest speaker, post-talk discussions, and a windup on cakes and coffee. Attendance at the gatherings began growing as the word got around there was a lot more to the soirees than the old platitudes and generalities. About 60 per cent of those attending are English-speaking, 40 per cent French-speaking.

The background and realities of the revolutionary tides boiling in French-Canada are being presented from varied standpoints. Charles de Lotbiniere Harwood, Assistant Vice-President, Montreal Area, an historical authority whose family has been prominent in Quebec since the days of the Seigneurs, supplied many interesting aspects of Quebec's background.

Peter Desbarats, a leading Montreal newspaperman who did a penetrative series on the French Fact, was another guest speaker. He told Bell News he was impressed by the conduct of the soiree. "These are intelligent people and I was struck by divergence of views given in the discussion afterwards," he said. "The informalty of the meeting seemed to break down the barriers in inhibition so that sincere and revealing viewpoints were aired."

On another occasion, the promotion manager for separatist leader Marcel Chaput discussed the radical outlook.

"The people may not always like what they hear," says Jean Castonguay. "But they find out for themselves what different factions in Quebec are thinking."

So they were finding out about French Canada. Now they wanted to learn to speak the language, to converse in it. Two sub-groups of L'Association were formed, one providing an advanced French course, the other the basics of the language. Jean and his wife, Andree, Senior Clerk, Treasury, took over the instruction of the basic French group.

Reading French literature is encouraged by the Castonguays. Examining a couple of the French classics above are, left to right: Ted Draper, Mrs. Joan Blom, Jean Castonguay, Jack Hunting, and Andree Castonguay.

The group meets once a week in one of the member's homes. It's very informal, and students discuss in French various aspects of their respective callings, with Jean or Madame Castonguay congenially unwinding twisted tongues and knotted egos. Some of the students come to the classes from as far away as Montreal's Northeast end. The group includes a former British general, engineers, an airlines vice-president, housewives, a bank manager, and a company comptroller.

"Things have progressed so well that a part-time dancing instructor gave a dancing lesson in French," said Jean Castonguay.

"The people are now subscribing to French papers, looking at French television, and listening to French radio stations. Some are amazed at what they've been missing. They were surprised to learn that last summer, you had the choice of 16 different French plays in which to attend nightly, within a 50-mile radius of Montreal.

"Some of the English-speaking people are now trying to get their own cultural expression amplified as a result. They're concerned that they are falling behind."

(Any employee wishing to participate in the movement should contact Jean Castonguay at 870-2731, Montreal.)

Le Journal Bell

Vol. 1 No 1 · Montréal, Québec · Mercredi, le 1er janvier 1964

Jean-Louis Castonguay à la tête d'un groupement biculturel

Il y a des gens qui pensent au biculturalisme. D'autres, plus "évolués", en font un sujet de conversation, en vantent les avantages et les possibilités et donnent à qui veut les entendre leur opinion sur le sujet.

Pour certains cependant, il s'agit d'un sujet sérieux qu'il convient d'aborder autrement qu'en paroles et en opinions aussi pompeuses que dénuées de fondement. C'est le cas par exemple de Jean-Louis Castonguay, surveillant au service du marketing, qui a activement participé à la fondation de l'Association Biculturelle de Pointe-Claire, en banlieue de Montréal, et dont les buts consistent à promouvoir la bonne entente entre Canadiens de langue anglaise et de langue française.

Le tout a débuté un beau samedi matin quand Pierre, le coiffeur de Jean-Louis, lui apprit qu'un groupement social en voie de formation se cherchait un jeune citadin de langue française pour l'aider dans sa tâche. Jean, qui possède de tous les talents d'un organisateur, n'hésita pas un instant et il était de la partie quand une quinzaine de membres tinrent leur première assemblée dans une salle de l'Eglise Unitarienne quelques jours plus tard.

On adopta à ce moment-là le programme des réunions futures qui seraient tenues deux fois par mois: D'abord, une conférence par un invité de marque, puis une discussion sur le sujet abordé.

A Pointe-Claire, la nouvelle d'une association où l'on pouvait réellement apprendre quelque chose se répandit rapidement, et le groupe, composé à l'heure actuelle de soixante pour cent de Canadiens de langue anglaise et de quarante pour cent de langue française prit rapidement de l'expansion.

Jusqu'à maintenant les membres ont entendu plusieurs opinions relativement à la "révolution tranquille" qui se produit à l'heure actuelle dans le Québec.

L'un des premiers conférenciers fut Charles de Lotbinière Harwood, vice-président adjoint de la Région de Montréal, dont les ancêtres québécois remontent à l'époque des seigneureries. M. de Lotbinière-Harwood, a entretenu un auditoire des plus attentifs des divers aspects de l'histoire de la province, un sujet pour lequel il se passionne depuis longtemps.

Puis, ce fut au tour de Peter Desbarats, un journaliste montréalais de grande r/putation, de venir prendre la parole à une autre occasion. M. Desbarats s'est dit agréablement surpris de voir la façon dont se déroulaient les choses au cours des assemblées.

A une autre occasion, c'est Marcel Chaput qui est venu exprimer les vues de son parti sur le sujet. "Les gens n'aiment pas toujours ce qu'ils entendent", de dire Jean Castonguay, "mais ils se renseignent sur les divers courants de pensée qui circulent à l'heure actuelle dans la province".

Pour connaître le Canada français, les membres se sont rendus compte que la connaissance de la langue était indispensable. On divisa donc le groupe en deux sections, l'une pour ceux qui ont une certaine connaissance du Français et l'autre pour les débutants. "Les choses vont bien au point que nous avons des leçons de danse par un instructeur de langue française", de dire avec enthousiasme Jean-Louis.

La lecture des classiques francais est un des exercices les plus agréables pour les élèves à qui les Castonguay apprennent le francais. De gauche à droite: Ted Draper, Mme Joan Blom, Jean Castonguay, Jack Hunting et Mme Andrée Castonguay.

De toute façon l'Association Biculturelle de Pointe-Claire prend tellement d'envergure, qu'on a commencé la préparation d'un mémoire qui sera présenté à l'enquête royale sur le biculturalisme. Le nombre des membres augmente sans cesse et plusieurs sections sont présentement en voie de formation.

"Nous avons, je crois, trouvé une bonne formule pour rapprocher les individus des deux cultures et amener les deux groupes ethniques à se mieux comprendre", de conclure Jean-Louis. "Maintenant que le langage n'est plus un obstacle, de nombreuses amitiés se sont créées".

Les employés qui aimeraient se joindre au mouvement n'ont qu'à communiquer avec Jean-Louis Castonguay à 870-2731.

2 LAKESHORE NEWS AND WEST ISLAND CHRONICLE, THURSDAY, MARCH 5, 1964

Soirée Biculturelle hears Bill Bantey

Bill Bantey, feature writer for The Gazette, guest speaker at the Soirée Biculturelle at the Lakeshore Unitarian Hall March 2, opened his talk by saying that he had received many invitations to speak since he published his "Diary of a Masquerade" in which he relates his experiences while travelling across Canada as a "Canadien" but he felt this audience was extraordinary in that it was made up of members of both cultural groups who, presumably had come to the meeting with completely open minds.

Indeed the goals of the Bicultural Association would seem to be the very basis on which the new Canada must be erected, Mr. Bantey declared. Switching in turn from French to English, he said that the main purpose of his trip was to assess the opportunities and especially the feelings of a French speaking Canadian outside the one province where he is in the majority, and he discovered that he became a stranger in his own country, the moment he left Quebec. No one mistreated him, he said, but those who would or could have helped him if he did not speak English, were extremely few. Because of the breakdown in communication that followed, he experienced a loneliness and depression which in turn led to resentment and hostility.

Outside of Quebec his opportunities as a French-speakin Canadian, would be very limited, he discovered. Obviously one cannot expect the majority of English-speaking Canadians outside of Quebec, to be bilingual, but it should be possible for a significant number, Mr. Bantey said. However, one can expect — indeed, one must demand — total respect of both languages in the federal services and the Crown companies, he continued.

As far as Quebec was concerned he felt the province had a duty to retrain from extremist talk and instead make a great effort to explain its cause to English speaking Canada where, in general, he did not encounter ill-will but rather an incredible blindness of the French fact in Canada. French-speaking Canadians must at all costs make English-speaking Canadians understand.

"It is well known now that there is sharp internal division in Canada," he said. "The evidence is there that we have not yet learned to co-exist culturally. Rather than suppress the cultural duality, Canada must promote it in every possible way and above all else, maintain a sense of perspective and direction."

Mr. Bantey concluded by quoting from a statement issued on the assassination of President Kennedy: "In every country, there are two nations: The nation of narrow-minded, of fanatics, and the nation of the tolerant, the generous, of those who seek friendship." "In this period of crisis, may we all belong to the second nation," he said.

Women Today

10/3/64

Biculturalism Gets More Than Lip Service

Lakeshore Works At It

By JOAN FORSEY

Bilingualism and biculturalism — or B and B, as Rene Levesque has called it — is getting far more than lip service on the Lakeshore.

Just gathering momentum is a plan for English- and French-speaking families to exchange their children during the summer.

This is an aim of the Bicultural Association, an informal organization of men and women anxious to overcome ethnic isolation. "Soirees biculturelles" have been part of their own lives for the past year.

For their children, members of the association are also working towards establishing a bilingual kindergarten in the area.

Mrs. David Stevens, of Valois, says the plan to exchange children during the summer is still in the "embryonic" stage.

"We tried to do it last year, but we didn't know any French-speaking families who might participate," she said in an interview. Now, however, she has the names of eight French-speaking families who want to take part in the exchange. These came in response to a talk by Mrs. Stevens on French radio.

Age Span Wide

The exchange will involve children of various ages, up to teenagers. In some cases, two or more children in the same family might be exchanged. The plan is flexible, allowing for individual needs, explains Mrs. Stevens who is now busy "matching" the families.

Apart from becoming familiar with another language, the children will be exposed to another way of living, Mrs. Stevens points out. "They will be able to observe the customs, the way the house is run, the role played by the father — it really is quite different in French homes. I would want my child to become a part of the family, to be included in such things as Mass on Sunday."

The exchange visits will be within the community as well as those to summer homes in the country. "The advantage of this is that it would enable the children to see each other frequently during the year. Possibly, too, it would lead to some rapprochement between the families," Mrs. Stevens adds.

With somewhat the same objectives, Mrs. Samuel Luks of Pointe Claire is now spearheading a movement to set up a French-speaking kindergarten class. "There are only a few in the area from Lachine to Ste. Anne de Bellevue, and these are private," she points out.

Polish French

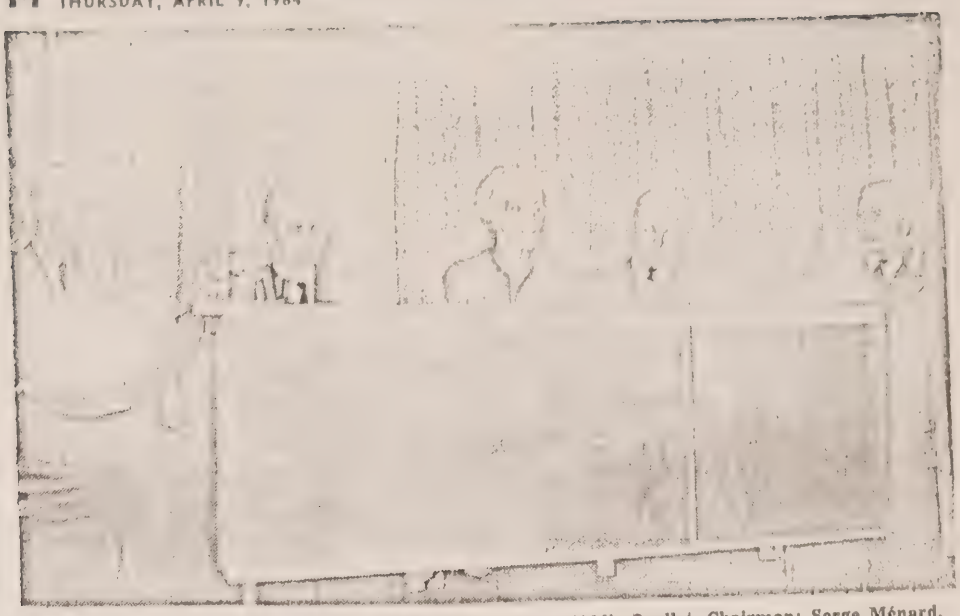
The idea is to have the French kindergarten for both English and French-speaking children, roughly half and half. The advantage for French-speaking children would come from association with English classmates. "Also, some would learn to speak better French," says Mrs. Luks. "For example, some children whose parents are French do not speak French well because they are in an English community, so they have difficulty in grade one."

Mrs. Luks now has the names of about seven French-speaking families who are interested in the project. "We have to look for a building, and a qualified French teacher. Finding a good teacher may be the stumbling block," she says. She would like the school to come under the Lakeshore Council of Co-operative Schools.

"If we can get up to 20 interested families on the list we will be holding another meeting on this matter this week," she says.

Both Mrs. Luke and Mrs. Stevens are active in the bicultural Association, which holds soirees every second Monday in the Lakeshore Unitarian Hall, Pointe Claire.

The association also has two sub-groups which meet weekly or every second week in private homes. One group consists of those trying to master a second language; the other, of those capable of discussions in both languages.



BICULTURAL PANEL in action: Three students of the French University of Montreal were guest speakers at the last Soiree Biculturelle in Pointe Claire. A lively discussion on attitudes and opinions of their student body on Bilingualism and Biculturalism ensued. Panel (left to right), Eddie Ouellet, Chairman; Serge Ménard, Université de Montréal; Mlle Chantel Gagnon, Université de Montréal; Jean Castonguay, Moderator; Robert Nelson, Université de Montreal.

Miss Gagnon for a "Free Quebec"

U. of M. students enlighten Soiree Biculturelle members

The latest Soirée Biculturelle "faced the facts" of how University of Montreal students feel about bilingualism. Three students, active in leading students' organization, presented their views.

This "soirée" was one of the Bicultural Association's continuing series, held at the Unitarian Church Hall March 30, which aims to learn at first hand the varied points of view on Canada's two main cultures. A thoroughly "bicultural" audience gave the students a good hearing. The student's arguments had many points in common, but also revealed some strongly contrasting ideas.

Mr. Serge Ménard, Directeur du Bureau de Presse de l'Association Générale des Etudiants de l'Université de Montréal spoke on how French-speaking students feel about the American-style "melting-pot", often advocated for Canada. He outlined the basic differences between the situation in the United States' early days, and that of Canada's. The two relatively large, distinctly-different cultural groups that made up Canada, formed a foundation for Canada that was vastly different from that of the United States. The British North America Act intentionally preserved that difference, and Franch-Canada has survived as a distinct and unique culture. French-Canadians, he declared, cherish their distinctive traditions, values and unique attributes; French-Canadian University students are strongly conscious of this.

Miss Chantal Gagnon, secrétaire de l'Opération de Gratuité Scolaire in the University, emphasized that she is "a separatist". For the last 97 years, she said, Quebec had separatism which was uncovered at different times. She feels that Confederation pushed anglicization because 100 years ago more than 50% of the population of the new Canada was French-speaking; the success of this manoeuvre is evident, now that the French-speaking population numbers less than one-third.

Confederation should hange, said Miss Gagnon; there are two options — its reconstruction, or separation. If the B.N.A. Act were reconstructed, one fundamental idea would be to provide equal rights for French and English Canadians. For example, in British Columbia French also would be an offiial language, so that a French-speaking Canadian Canadian would feel at home anywhere in his country. Such a proposal is obviously stupid, she pointed out, because in Quebec there are no plans to give this status to English in rural areas. Socially, of course, it is possible to communicate with others; however, she felt that to reconstruct the Confederation would require extensive compromises by majorities, to French-speaking minorities. If such compromises were made for French-speaking Canadians everywhere, there would be many areas where other cultural minorities greatly outnumber the French-Canadian ones; and lack of similar concessions to them would produce unsolvable problems.

Separation Only Answer

For Miss Gagnon, the second option — separation — is the only one. Countries poorer than this Province have achieved independence, she said; economically it is possible, though Quebec may have a temporary decrease in the standard of living — something Miss Gagnon would freely take upon herself as a price for "a Free Quebec". In many respects, Quebec would be a smaller or less powerful country; however, in the exchange of ideas she could do so as an equal. "I am a separatist," she concluded, "because I want to live, not just survive!"

Mr. Robert Nelson, vice-president, L'Association des Etudiants de Polytechnique, of the University, reviewed "the Quebec evolution" by regions. He pointed to the mineral and pulp wealth of the North Shore. During most of its history the workers were not organized, and fared accordingly; now, however, they are becoming more conscious of the role they play in their communities and the Province's wealth. He told of how the Gaspésie region had the same problems; fisheries are the main industry, and again were not organized and their workers had a marginal existence. Until recent years, for much of the Eastern Townships' agricultural population, the story was the same. Mr. Nelson feels that the most serious problems are those of the industrial workers, one-fifth of whom he says live in slums with an average family revenue of less than $2,000 — to support a family averaging four and a half children.

Some Fishermen Earn $12,000 a YEAR

He pointed out how greatly these groups' circumstances have changed in recent years. Their efforts to organize in unions are no longer brutally repressed; fishermen are subsidized in purchasing modern equipment. Technical training is plentiful and helps them greatly increase their incomes — some fishermen earning $12,000 a year, he claimed.

Mr. Nelson reviewed how an increasing number of French Canadians are taking the time to study and find solutions to their problems. He stressed that as these major segments of Quebec's population see their situation today it is a case of ". . . before it was controlled by the English, but today my government is doing something. This is why my government should be strong — the autonomy better."

He emphasized the number of problems facing Quebec which he feels the people of this Province must concentrate on solving. He spoke of how today's events are putting great strains on the Canadian Confederation, emphasizing the number and size of the problems which Quebecers are now facing up to; the rest of Canada, he said, must do a lot more than is being done if they want Confederation preserved. Repeatedly he emphasized that as long as the majority of Quebecers say "My Government now is doing something for me", this remains more important to them than Confederation. "This is what the rest of Canada must face."

Le Messager

GEORGES LEGAULT, Gérant — 1155 rue NOTRE-DAME — ME. 7-2222

LACHINE, JEUDI, LE 7 MAI 1964

College Militaire sets example in bilingualism

On April 27th the Bicultural Association of the Lakeshore held another Soiree Biculturelle in the Lakeshore Unitarian Hall in Pointe Claire, P.Q. Guest speaker was Commander Jacques P. Cote, Vice-Commandant of the College Militaire Royal de St. Jean, who told his audience how the college goes about making their cadets bilingual.

Commander Cote began by explaining that the aim of the Canadian Services College, of which the College Militaire Royal is one, is to train officers for the three Canadian Armed Forces under the Regular Officer Training Plan. This plan requires that the graduates obtain a Bachelor degree in Engineering, Science or Arts in addition to the military training which is given by the services themselves in three ten week periods during the summers.

When the plan was instituted in 1948 R.M.C., Kingston and Royal Roads, B.C. were the only two colleges in existence. However, only very few French speaking Canadians were able to meet the entrance requirement of senior matriculation because the secondary school system in Quebec leads only to junior matriculation. The few that were able to meet the requirement found it very difficult to follow the courses in English. This led to the opening of the College Militaire Royale in 1952.

At this college a special preparatory year was instituted and the entrance requirement reduced to junior matriculation. This meant of course that anyone wishing to enter with junior matriculation would be considered and it was decided to accept 60% of the entries from French speaking and 40% from English speaking backgrounds. Thus was born a bilingual college. The courses are not given in both languages however. After all, it was for the specific reason that French speaking Canadians had great trouble following the courses in English, that the college was instituted.

Cadets follow their courses therefore in their maternal language but great importance is given to the study of the second language. The language classes are taught by highly qualified personnel, using the most up to date methods and classes are kept to ten or twelve so that each student receives the maximum of individual attention. Languages are not learned in class only, Commander Cote continued, and for that reason the college has devised ways of creating a need within the college for the cadets to become as bilingual as possible rather than force them to learn a second language.

First a system was instituted whereby one of the languages is the official language for half of each month and the other language following in the second half of each month. Secondly, the cadets have roommates of the other language group.

Another way to promote bilingualism was the introduction of "levels of bilingualism". "Level B" is defined as being able to get along in the second language. "Level A" as being "at ease" in the second language. A "Level B" is necessary to qualify for cadet officer and when one reaches "Level A", one is excused from second language classes except for one period a week, which gives the cadet three or four spare periods a week which can then be devoted to other studies.

As far as Biculturalism is concerned the commander said, the word did not exist when the college opened and an exact definition is still being discussed everywhere. If Bicultural means acquiring a second culture, then the colege was definitely not bicultural, he felt. Rather their aim is to make a cadet even more aware and certain of his own culture in order not to lose it later on in life when possible mixing of cultures might occur. But he felt that even when, as a start, Biculturalism goes no further than having respect and understanding for persons of the other culture group, one is on the right track.

Except for their regular classes, the cadets are fully integrated. During the year they see French and English language plays and are able to enjoy other bicultural entertainment. Also, the English speaking cadets go on conducted tours of French Canadian cultural or industrial centres.

"Of courses we still have a long way to go" the commander said, but he felt that they had definite reason to be proud of their efforts so far. It certainly seems that their aim of making cadets capable of expressing themselves easily in a second language during two years, is not far off.

STATEMENT

on Tabling the Brief of the

NATIONAL EXECUTIVE COMMITTEE, ASSOCIATION OF UNITED UKRAINIAN CANADIANS

to the

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Thursday, December 2nd., Park Plaza Hotel, Toronto, Ontario

Mr. Chairman, Members of the Commission;

On behalf of the National Executive Committee of the Association of United Ukrainian Canadians may we express our gratitude for this opportunity to appear before your Commission. We consider the task of this body to be one of extreme importance in the face of the present complex and grave problems of human relationships in our country. We agree with your characterization that these problems have reached serious crises proportions...the most serious our country has ever faced.

Previous to and since the filing of our brief with your Commission in the month of June last year, we have made a concerted effort to become acquainted with and to debate the terms of this crises as we understand them.

The strongest point of unanimity expressed agreement with what we consider to be the crux of the matter - the second class status of French Canada and, granted, in varying degrees, agreement with the position stated in our brief, that ways and means must be found to recognize and make secure the historically correct status of French Canada as a nation; as one of two nations within the geographical boundries of Canada. We have also noticed that the degree of acceptance of this position, grew and continues to grow stronger with each clarification of historical background, of present day conditions; with each step, however small, towards a more objective mass communications media treatment of the aspirations of our French Canadian compatriots.

Of course, it is a short step from a consideration of the identity of French Canadians to the consideration of one's own past, present and future. ...especially for those who are not part of the French or Anglo-Saxon Canadian population of our country...and even more so for those, and their numbers are growing, who are consciously seeking an identity formula.

(more)

In regards to the envolved and concerned Canadians of Ukrainian origin, (and we speak of those with whom we have direct contact...in the main, members and sympathizers of our organization), we are left with the general impression that, while there has been an improvement in mutual understanding between all Canadians, especially noticable since the establishment of this Commission, there is much to be desired in terms of full and unqualified acceptance into the Canadian family, not in spite of but precisely because of, specific cultural backgrounds.

For example: during 1966, Canadians of Ukrainian origin will celebrate 75 years of contribution towards Canadian life...an event which we look upon with, we feel, justifiable pride and which we want to share with all Canadians. The artistic expressions of the Ukrainian Canadians will naturally utalize, in large measure, the traditional cultural forms of our national group community. We believe that precisely because of this fact, our community will demonstrate its Canadianism at the highest possible level of expression...therefore, unity through mutual understanding because of and not in spite of specific cultural backgrounds.

We mentioned improvements. We can report here that, within the field of our debate, there has been a quick and general acceptance of the proposition that regular school cirrucula, especially the subjects of history and literature must more objectively reflect the two nation, multi-national group background of Canada; a proposition which we note was reflected in your Preliminary Report. It is to be hoped that this very important idea will be followed up with concrete action as is the case, we have noticed, in some instances in regards to the teaching of the Ukrainian language which, we maintain, should reserve an optional, voluntary character with a credit status.

Our experience since the filing of our brief has also strengthened our conviction that elements of discrimination, mixed with generous portions of political footballing in relationship to the national groups still exsists. For example; over a year ago our Association was barred from participation in the National Folk Arts Council - a body set up with Federal Government financial and moral assistance to organize and co-ordinate official Centennial celebrations in the field of the folk arts. Our previous suspicions of

(more)

political favoritism have only been strengthened by the evasive, buck-passing and even non-existent answers in response to our repeated representations on this matter. We are left to conclude that, at least in the vital area of federal policy, it is the size of the vote that can be swung and the color that others presumptuosly attach to your political philosophy that are all-important, (even in Canada's birthday celebrations!) and that the oft-repeated, grandious recent election campaign phrases urging unity and understanding are but colorful window dressing hiding intentions to maintain the status quo.

What really worries us is the fact that, while all forms of discrimination are unanimously dammed, as exemplified by public reaction upon exposure to the shameful conditions surrounding the Indian and Eskimo peoples, this cancer continues to sap the health and vitality of our country. However, there is reason for optimism. If Canadians from all walks of life would follow the example set by this Commission in respect to affording equal opportunity for participation in the affairs of our country, then we will have taken a long step towards the true unity that we speak of in our brief; i.e. - "a unity born of mutual respect and trust based on unbaised knowledge of each other - a unity that will encourage the best candidates for the type of citizens that Canada needs...men, women and children who are proud of their past, at harmony with their fellow Canadians and confident in the future".

* * *

Respectfully submitted on behalf of the National Executive Committee, Association of United Ukrainian Canadians by:

W. Harasym, Spokesman & Assistant Secretary,

M. Korol, President

N. Hrynchyshyn, Member

NO.: 740-239

TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism.

AUTHOR: Association Biculturelle - Bicultural Association

- Pointe Claire, P.Q. -

Brief of 32 pages; 10 recommendations

REMARKS OF ANALYST: An interesting brief demonstrating the good faith of a group which wants to establish interrelationships between the French and the English. It is a true effort towards the realization of a genuine bilingualism in this particular district.

ATT.: RESEARCH

N.B. They publish a monthly newsletter; see exhibit 1 at the end of the brief.

TABLE OF CONTENTS: PAGES

NO.: 740-239

par: L'Association biculturelle.

SUMMARY - It is an association which has "striven to forge bonds of understanding between French and English-speaking Canadians, by means of bi-weekly public meetings." They publish a monthly newsletter. It was founded early in 1963.

PREAMBLE. pp.1 - 4

- The situation in Québec is magnified; it's not that bad.
- There is dissatisfaction with the state of the nation in many other parts of Canada.
- It is the same all over the world - there is a world wide unrest and there is no easy solution to each problem.
- Canada could set an example by becoming bilingual. An example for the world.
- To a child the learning of two languages is as easy as the learning of one.
- Canada is already bicultural to a certain extent, but the French culture has to be more widespread.
- Pressure is applied by French Canadians outside Québec for educational facilities in their own language.
- The position of the two languages has to be defined to lead to a greater understanding between the two groups.
- Communication is the important thing - A common school system which would be aimed "at the preservation of individual integrity in language, religion and ethnic background". Children would strenghten their cultural identity.
- There would be an increased awareness of each other's rich heritage.
- "Local clubs and associations can exercise a remarquable influence in their community".

OUR HISTORY AND OBJECTIVES. (pp. 5 to 7)

- The community of Lakeshore is made up to two groups isolated from each other "by barriers of language, customs and religion. It was time to break these barriers".
- The establishment of the Lakeshore Forum and the formation of a "Soirée biculturelle" group to strengthen intergroup understanding. - A secular organization -
- Bi-weekly meetings - guest speakers are invited[1] - Birth of a bilingual newsletter (SAMPLE INCLUDED IN BRIEF) received good publicity from T.V., radio and newspapers (SAMPLE ALSO INCLUDED IN BRIEF).
- Objectives of the Association
  - to learn about both ethnic groups
  - to bring both groups together
  - to have both groups speak both languages.
- Creation of an intimate discussion group called "CHERS ENNEMIS".
- A constitution has been worked out and a first election is taking place. - Big campain to attract more members.

SOIREES BICULTURELLES - September, 1963 to May, 1964. (pp. 8 to 10)

- Bi-weekly meetings were arranged and invitations were sent.
- Guest speakers were invited and gave conferences on different and pertaining subjects.
- "Here with fellow-Canadians of the other language, culture, education and religion, we find that we are all looking for same things in life". WHAT IS THAT?

HOME DISCUSSION GROUPS. (pp. 11 to 12)

- "To practise the second language and to overcome the 'ethnic isolation'".
- The French being a minority in that local population, there was a smaller participation, due also to the fact that most of them are bilingual.

(1) for list of speakers see bibliography.

- Each meeting was in a different home.
- "A guided conversation has never been required to guarantee a successful evening".
- Five additional groups were formed - Montreal, Beaconsfield, Pierrefonds and Lachine. They are hopeful of forming one in Quebec City. -
- A lot of new friendship have been created that way, and they propose it for the whole of Canada where the French are in a minority.

"TO SPEAK FRENCH, VOUS PARLEZ FRANCAIS" (pp.12a to 13)

- Un certain nombre des membres de langue anglaise ne pouvant suivre clairement la conversation française, décidèrent de former une classe pour enrichir leur vocabulaire.
- Chacun parlait de choses qui leur étaient familières, ce qui facilitait les conversations. -
- Après 13 mois de leçons, sur 14 élèves seulement 2 furent incapapables de se joindre au reste du groupe.
- Remarques générales:
  a) plusieurs membres ont été satisfaits
  b) la participation a été fructueuse
  c) plus grande participation chez les femmes.

CHILDREN'S EXCHANGE VISIT. (pp.13 - 14)

- The children of today being the men of tomorrow, it was the logical step to take.
- The first meeting was at a picnic on the Mount Royal and achieved a great success. Now suitable families are paired off and the visits continue.
- A supplementary report will be sent to the Commission on the summer's activities of the Children's Exchange.

ACHIEVEMENTS OF THE GROUP. (pp.15 - 16)

- "The often blunt thruths in answer to certain questions showed us vividly that myths and misunderstandings could be bared without irreparable damage being done to anyone's ego".
- The study group on the B.N.A. Act produced little reaction.
- It provided excellent opportunities to discuss current issues with a "genuine inquiry".
- It permitted cross-cultural friendship; and we all learned "to respect each other's right to be different. - Finally it made us discover the human being who is our fellow Canadian".

ADDENDUM: PREVAILING LANGUAGE AREAS. (pp.16 - 18)

- For the French people that live outside Québec, their language "is not officially recognized by tax-supported bodies" which prompted demands for a completely bilingual Canada. Also, that any person whose job requires him to meet the public should be bilingual.
- For some people, Québec should be unilingually French-speaking. ?
- It is a serious complaint when a resident of this country cannot get proper service because his language differs from the predominant one.
- Ways should be divised to ensure equal civil rights to those who are in minority in their district. The population is now classified into three groups - French, English and others - Nationality should not be based on the surname of a person but rather on the language where he feels most at home with, whatever the language of his ancestors.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-239

Bicultural Association of Montreal

MONTREAL

A. INFORMATION ON ORGANIZATION

Founded: 1963.

1. MEMBERSHIP

A group of English-speaking members of the Lakeshore Unitarian Church in Pointe Claire were studying the question of acting in terms of their faith in a rapidly changing world. When it was founded the community consisted of two isolated groups, so they decided to organize the association and to attract people of both groups. The group is a secular organization -- no membership barriers.

2. AIMS

To learn what Canadians of French and English background are. To learn what factors affect their thinking and doing;

to help bring together individuals who wish to make acquaintance with people in the other background group;

to improve the ability of a person of either background to converse in the other language.

3. CURRENT ACTIVITIES

"Soirées biculturelles" - biweekly meetings with a speaker or panel discussion;

"Le Groupe de la Même Chose" - helps members to broaden their understanding of French Canadian culture;

"Chers Ennemis" - a bilingual discussion group which has concentrated on the B.N.A. Act and language teaching in the school system;

Home language groups for those who cannot converse easily in French;

A monthly bilingual newsletter.

4. PREPARATION OF BRIEF

Prepared by a committee headed by Mrs. Florence Stevens, 1st vice president. The committee members were of varied backgrounds, ages, occupations and interests.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 1 para. 4	Q. 1	"We believe that groups such as ours can do much to ease the tensions of present-day life in Canada, and we should like to recommend that the Commission encourage the formation of similar groups across the country, and assistance for these groups, where necessary." How do you think such a program could be sponsored, organized, and maintained? Does your association finance itself or do you receive assistance?
page 2 para. 5	Q. 2	"The problem of becoming a bilingual nation could be solved in a generation with modern language teaching methods, together with a willingness on the part of parents." How would such a program of language teaching be financed? Would it be a federal or provincial responsibility? How would it be coordinated with the existing programs of provincial departments of education?
page 2 para. 8		"These pressures are being resisted by those who feel that the introduction of a language requirement will make it difficult to find qualified personnel". What is your view here?
	Q. 3	You suggest that to increase the contacts between children of different language backgrounds, "One answer would be a common school system". Please elaborate. How and at what level would such a system be initiated and sustained, and how it would accomplish "the preservation of individual integrity in language, religion, and ethnic background"?
page 18 para. 9	Q. 4	"Therefore, certain provincial governments may wish to grant to other language groups privileges analogous to those enjoyed by English and French-speaking persons, but applicable only to those levels of government falling within the sphere of the provincial government." What would be the status of the two official languages in such provinces?

August 13, 1965

NO.: 760-619

TITLE: Royal Commission on Bilingualism and Biculturalism

AUTHOR: Canada Ethnic Press Federation,

Winnipeg, Manitoba.

Brief of 19 pages; 25 recommendations

REMARKS OF ANALYST: A frank analysis of the problems of bilingualism and biculturalism. Suggestion is made that both languages be used as instruction languages all over Canada.

Unity with diversity is a basic principle of Canada but this diversity should be constructive and not divisive. Integration rather than assimilation.

They condemn Manitoba's Public School Act Section 240, 1952, which barred French as an instruction language.

They want bilingualism but never complete bilingualism.

The text of this brief is the same as that presented by The Royal Commonwealth Society No. 760-618.

ATT.: RESEARCH — Pages

- Manitoba Act 1870, Section 23 10
- Manitoba Act 1890, Chapter 14 10
- Public Schools Act, Section 179 10
- Manitoba Act 1897, Chapter 26 11
- Public Schools Act, 1952 11

TABLE OF CONTENTS: — PAGES

PART ONE INTRODUCTION (para. 27 to 38)

- The fundamental rights of the French Canadians were confirmed in the Quebec Act of 1774, and the constitutional Act of 1791 and finally with the passing of the Union Act 1840 - But the Union Act provided that all the records in the Legislative Council and the Legislative Assembly "shall be in the English language only".

What makes a language an official language?

- Normally the simple use of a language gives it eventual recognition.
- Section 133 of B.N.A. Act: English and French may be used in either house of the Quebec parliament. The Acts (only) in the parliament of Canada shall be published in either language.
- Thus, there should be amendment to be constitution to render French and English the official languages in Canada, if such is the wish of the Canadian people.

PART TWO. THE EFFECT OF IMMIGRATION ON THE ORIGINAL PACT para. 39 - 40.

- Since immigration of more French or more English has been encouraged in Canada, the founding people have varied the original pact.
- Bilingualism means "the use of two languages" and not necessarily French and English.

PART THREE. CONSTRUCTIVE DIVERSITY. (para. 47 to 51)

- "Unity with diversity must be accepted as a basic principle of Canada. In fact that principle was given birth following the Battle on the Plains of Abraham, when the relationship of victor-vanquished was discorded and the principle of understanding and good will was adopted."

- The unity must be constructive and not divisive.
- Either parties may not make unilateral changes.
- "Though immigration the original terms have been modified but the purpose of that variant is to add strength and provide additional hue and color to a tripartite national entity."

PART FOUR. THE MANITOBA SITUATION.

Evolution in the laws:

- Manitoba Act 1870, Section 23; French and English may be used in both houses of the legislature.
- Manitoba Act 1890, chapter 14; proclaims that French and English shall be the official languages.
- Public Schools' Act, Section 179: Catholic school districts cease to exist. This is upheld by the Privy Council.
- Manitoba Act 1897, Chapter 26; The schools where there are ten or more non English students, their teaching shall be conducted in their own language (know also as Section 258).
- Section 258 is repeated in 1913.
- Public Schools Act, 1952; English shall be the language of instruction in all public schools.

Comments: From the interpretation of art. 133 of the B.N.A. Act, the Legislative Assembly of Manitoba does not have the power to prohibit French as a language of instruction in Manitoba. -

- Something should be done to safeguard the French language and culture in Manitoba;
- In Manitoba "the complaint of the French centres upon the lack of facilities for practice in the use of the French language".

PART FIVE. "LES CANADIENS" AND "LES ANGLAIS".

- Canadians that are not of French descent should not be called "LES ANGLAIS" by French Canadians. The difference

should rather be "Canadians" and "Canadiens".

- P.M. Lesage refers to "Les Canadiens d'expression française" and "les Canadiens d'expression anglaise".
- The distinction rests upon culture.
- "It must be frankly acknowledged that the British have made the major contribution to the British-ethnic combination but to refer the same total as "les Anglais" is more than an undue straining of the language."
- "The ultimate objective will not and should not be complete bilingualism."

PART SIX.- LANGUAGE STUDIES.

- The selection of either languages, for an immigrant does not mean that he should discard his mother tongue. The melting-pot theory should never be accepted.
- The value of language studies should be viewed from either the cultural or the practical point of view.

PART SEVEN.- ENCROACHMENTS IN THE FIELD OF EDUCATION

- Do the provinces have the power to prohibit by statute the use of French as a language of instruction on the grounds of Section 93 of the B.N.A. Act?
- To what extent can the federal government give aid to the provinces in education?

PART EIGHT.- RADIO AND TELEVISION STATIONS

- its use in the pattern of citizenship to mold a worthy type of canadianism.

PART NINE.- PUBLIC OPINION

- A well informed public opinion should be used for the achievement of a Canadian unity.

PART TEN.- A CAPITAL DISTRICT FOR CANADA

- Where bilingualism would establish at its best as a good example for the rest of Canada.

PART ELEVEN - WIDENING THE TERMS OF REFERENCE

- Language and culture are inseparable.
- Adoption of cooperative federalism.

PART TWELVE - AMENDMENTS TO THE CONSTITUTION

- its necessity
- if agreement cannot be reached, the people should solve the problem either by an election or a referendum.

Meaning?

CONCLUSION

- Unity of Canada and diversity which gives it strength.
- Two founding people; one in a province and the other in the rest of Canada; the majority of immigrants chose English as their language.
- In Canada, there exists a united democracy, an example to the present state of international tension.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-619

The Canada Ethnic Press Federation

WINNIPEG

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

1. Canada Ethnic Press Federation comprise all ethnic publication in Canada. Its two branches are the Toronto one and the Canada Press Club of Winnipeg. The Toronto branch's main concern is political, hence the separation of the Winnipeg branch in 1942.

2. The Federation comprises the Montreal ethnic papers, the balk of the Jewish Press, and the Communist Press.

OBJECTIVES

1. The Toronto branch's objectives are mainly political.

2. The Winnipeg branch purports its main concern to be the service of the ethnic communication, especially those 'Canadian-born'.

How Brief prepared

By Walter Lindal, the text being the same as that presented by the Royal Commonwealth Society (618)

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

1. p. 2
para. 9 What form should this 'encouragement' take?

2. p. 3
para. 15 What economic question would you ascribe priority of study and consideration?

3. p. 4
para. 22
para. 23 Does this assumption lead to the implied assumption "the people" will somehow arrive at the solutions? A mystical belief in the rightness and the ability of 'the people'?

Brief #: 760-619

4.	p. 4 para. 24	How would they suggest "directing" public opinion?
5.	p. 6 para. 33	Is it "very rare" that a state declares by a special Act that a certain language (or languages) is an official language of that state?
6.	p. 16 para. 83	On what is the statement -- "the most effective way is through panel & forum discussions" -- based?
7.	p. 18 para. 92	What, in your mind, would be some of the topics which could or should be brought to interprovincial conferences?

28-4-65

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Brief Presented By

Canada Ethnic Press Federation

June 1964

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Brief submitted by

Canada Ethnic Press Federation

Short Summary

of the

Conclusions and Recommendations

. . . . . .

1. A pact or partnership or agreement was entered into between the French and the English people of Canada in the period September 13, 1759, the date of the Battle of the Plains of Abraham, and February 10, 1763, the date of the Peace of Paris, which must be given due recognition and effect.

2. An essential of that pact was that the French people of Canada are entitled to the use of the French language anywhere in Canada as an official language of Canada, and to exercise their faith through the instrumentality of the French language.

3. English and French are the two official languages of Canada. The practical use of those languages, as distinct from the official right to the use of them, must, to a large extent, be based upon the population content of each province.

4. All other languages, including the languages of the Indians and Eskimos, spoken to an appreciable extent in Canada, may be regarded as unofficial languages of Canada.

5. A distinction must be made between languages as instruments of instruction and languages which are, to an appreciable extent, spoken in different areas in Canada. The only languages of instruction in Canada should be English and French.

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6. The two founding peoples, the English and the French, through governments and otherwise, have encouraged immigration into Canada from countries in which the native language is neither English nor French. By so doing they have varied the original pact or understanding and are estopped by their own conduct from taking a position that a change has not been made.

7. Unity with diversity must be accepted as a basic principle of Canada. In fact, that principle was given birth immediately following the Battle on the Plains of Abraham when the relationship of victor-vanquished was discarded and the principle of understanding and goodwill adopted.

8. Canada is bilingual, English and French, but that does not exclude factual bilingualism where one of the languages is neither English nor French. The official Canadian language selected by a non-French, non-English speaking immigrant is his Canadian language but aside from practical considerations there is no duty upon him to learn the other official Canadian language.

9. Encouragement should be given to the study of both of Canada's official languages.

10. Encouragement should also be given, on both cultural and practical grounds, to the study of more than one language.

11. On a voluntary basis, where there is a reasonable demand, unofficial languages should be taught on the high school level. In areas of heavy concentrations of ethnic groups the commencement of the instruction may be at the elementary school level.

12. No province should have the power to enact that either French or English shall be prohibited as a language of instruction in that province.

13. Canada is basically bicultural, the basic cultures being that of the French and the British, but in Canada there are many cultural assets deriving from people of many lands. The principle of integration should be applied and not assimilation. The melting pot theory, whether as one process or two processes, should be discarded as not being realistic.

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14. The phrase "jurisdiction over education" in the terms of reference must not be so narrowly interpreted as to mar Canadian unity nor to prevent federal assistance in any province.

15. It seems impossible to evolve a system for the development of the Canadian pattern of bilingualism and biculturalism without giving thought to other questions, mostly in the economic field, which, in a measure, have given rise to the very problems of language and culture that have been raised.

16. It may be found necessary to encourage co-operative federalism to help bring about the acceptance of the needed adjustment of revenues open to both the federal government and the provinces.

17. More or less in the nature of a corollary to co-operative federalism, a limited acceptance of the right of "contracting out" by provinces may be necessary but it must be recognized that such "contracting out" should be exercised with caution lest it become too great a strain upon Canadian unity.

18. The legislative powers, however, of all the provinces must be the same.

19. Careful thought should be given to the power of mass communications media, such as T. V. and the radio, in the development of a desirable type of citizenship in Canada.

20. Serious thought should be given to the question of establishing a capital district for Canada. It seems obvious that the capital district should include an appropraite area now within the province of Quebec. The present name "Ottawa" is suggested.

21. It must be assumed that suggested changes will call for amendments to the B. N. A. Act. Recommendations should be made for methods of amendment.

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22. It must, however, also be assumed that even after all attempts at settlement have been exhausted, a hard core of questions may remain unsolved. In such cases resort must be made to the final and ultimate power in a democratic state and that is the power of the people themselves, exercised through the secret ballot.

23. The constitution must provide the mechanics for the reference of such questions to the people, and the majorities required to carry referenda on the different classes of questions referred.

24. The power of public opinion must at all times be recognized and should be constructively directed.

25. The people of Canada, well-informed, must be prepared to give full support to whatever is placed on the Statute books, whether by agreements or referenda.

PART ONE

26. The issues on bilingualism and biculturalism in Canada can be properly viewed only in the light of historic facts.

27. What took place on September 13, 1759, on the Plains of Abraham, was not a battle won or a foe vanquished. The very death of both opposing Generals, Wolfe and Montcalm, contributed to make it an hour of destiny. What took place was the first pangs of birth, the birth of a nation - Canada. This is fully established in the events during the period from that day until February 10, 1763, when The Treaty of Paris was signed.

> Abbe Arthur Maheux in "French Canada and Britain" (1942) says:
> "It was Murray's (General James) great merit that he maintained a consistently favourable attitude in his dealings with the Catholic French Canadiens. Indeed, he was the creator of the dual civil service in Canada. All our English-speaking compatriots should know that this practice first began here in Quebec in September 1759. It was Murray, too, who first accepted bilingualism as a principle in administration. He accepted the French language as the indispensable medium of communication with the Canadiens. He paid a civil servant to publish his orders and proclamations in French, and with Murray, who was her official representative, it was England herself that accepted the dual character of the new conquest."

> John Buchan, Lord Tweedsmuir, former Governor-General of Canada, in "British America" quotes Governor Carleton as having said: "the conquerors are going to rule them, as far as possible, along the lines of their old tradition."

> M. Jean Bruchesi (of France) says in "History of Canada" (1952):
> "Together with their religion the language formed the richest and most substantial part of the French heritage."

28. The founding peoples were the French and the British. Whether what took place was a pact, an agreement or an understanding which in course of time ripened into a solemn obligation, need not be carefully analyzed. The right of the French to the use of their language and the exercise of their faith through the instrumentality of that language was established during the years 1759 - 1763.

29. These fundamental rights were confirmed during the period 1763 to 1867, in the Quebec Act of 1774, to some extent in the Constitutional Act of 1791, and particularly in the position taken in regard to the French language after the passing of The Union Act, 1840. Under that Act the former provinces of Upper and Lower Canada became the Province of Canada, embracing an English-speaking area and a French-speaking area into one Canada.

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30. The Union Act unfortunately provided that all the records in the Legislative Council and the Legislative Assembly "shall be in the English language only."

> Maurice Ollivier in "British North America Acts and Selected Statutes" says:
> "There is nothing, however, in this section against the French as the language of debate, and indeed it was used as such from the time of first Union Parliament."

31. This restriction in the Act, in the use of French, was very justifiably resented by the French and some Britishers as well. Steps were taken to have the injustice removed.

> Robert Sellar in "The Tragedy of Quebec" (1910) says:
> "The first notable advance was in 1845 when a petition to the Imperial Government was carried, asking that French be authorized as one official language."

> Robert Sellar continues:
> "The Imperial Government hesitated over declaring French an official language, and it was not until 1849 that it was formally announced that the Union Act had been amended to that effect."

32. The Actual amendment is to be found in Chapter 56 of 11, and 12, Victoria (1848), an Act to Repeal so much of the Act of 3 and 4 Vict. (the Union Act of 1840), "as relates to the use of the English language in instruments relating to the Legislative Council and the Legislative Assembly of the Province of Canada."

What makes a Language an Official Language?

33. It is very rare that a state declares by a special Act that a certain language (or languages) is an official language of that state. It is the use of the language in a Parliament or other legislative body which gives that language official recognition. A fortiori, if it is specifically declared in a statute that a language may be used in the debates and the records of a legislative body (of original jurisdiction) of a country, that gives the language official recognition and hence makes it an official language in the state, or the area within the state over which the legislative body has jurisdiction. In a unitary state the legislative power covers all subjects; in a federal state, such as Canada, the legislative power is divided, roughly one-half federal and one-half provincial, with some overlapping.

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34. Section 133 of the British North America Act, 1867, must be read in the light of what is submitted above. The pertinent part reads as follows:

> "133. Either the English or the French language may be used by any person in the Debates of the House of the Parliament of Canada and the Houses of the Legislature of Quebec; and both those languages shall be used in the respective records and journals of those Houses...
> "The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages."

35. The Legislative Authority of the Parliament of Canada extends throughout Canada over all matters assigned to it. That gives the language used in that Parliament official recognition not only on the floor of the two Houses but wherever Canadian legislation reaches - which is all of Canada.

36. Similarly the Legislative Authority of the Legislature of Quebec, though limited to matters assigned to the Province, extends throughout the province of Quebec. Hence Section 133 gives official recognition in Quebec to both French and English.

37. If Nova Scotia had asked that Gaelic as well as English be recognized in that province, the necessary provisions would, it is submitted, have been included in Section 133 of the Act and Gaelic would be an official language of Nova Scotia.

38. If the above interpretation of the B. N. A. Act is not sound, then a recommendation should be made by the Commission that a provision be embodied in an Amended Constitution declaring French and English to be official languages of all of Canada. To what extent that can be carried out depends upon the milieu in different parts of Canada and the population content.

PART TWO

The Effect of Immigration on the Original Pact.

39. Ever since Confederation and even before, the two founding races, through governments of the day, have encouraged immigration into Canada from countries in which the native language is neither English nor French. By so doing the founding peoples have varied the original pact or agreement and are estopped by their own conduct from denying that a variation has been made. Recognition was given to that added factor in the Terms of Reference to the Royal Commission.

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40. The word "bilingual" according to the dictionaries means "having or using two languages." In Canada the word "bilingual" is given a restricted meaning and is limited to English and French. But, as the Commission has made amply clear, that does not mean that every Canadian has to learn the two official languages. From that follows an obvious corollary: Canadians of other than English-French extraction, may select one of Canada's official languages and retain their language of origin as their other language and hence be unofficially bilingual.

41. As recognition has been given to the cultures of the so-called ethnic groups of Canada and language is the best instrument through which a culture can be preserved, some status must be given to these unofficial languages. Better still, it is necessary to set out what rights exist in relation to English and French which do not exist in relation to other languages. The following is suggested.

I - The Official Languages

42. a. The most obvious right is the right to the use of those two languages of instruction in Canadian educational institutions. That, of course, must be given a realistic application. For instance, in Manitoba, French could not be used as a language of instruction except in French centres such as St. Boniface, and pockets of French population such as La Broquerie and Ste. Rose du Lac.

43. b. Neither French nor English can be regarded as a foreign language anywhere in Canada.

II - The Unofficial Languages

44. a. These languages are spoken or "used" in so many areas in Canada that it would be unrealistic to refer to them as foreign languages. They are the "mother tongue" of 14% of the population. On the basis of ethnic origin about 26% of the people of Canada are of non-British, non-French origin. They all are at various stages in the selection of English or French as their Canadian mother tongue. Hence it is reasonably fair to say that these people are factually bilingual, English or French being their Canadian tongue and the language of origin their other language.

45. b. These languages have a status in Canada and in some way recognition must be given to them. As the cultures and the languages of those groups are so closely intertwined the only practical way to give expression to that status is to provide that these languages be taught, on a voluntary basis, at the stage of development of the child when it should have the option of selecting a language for study other than the language of instruction in that particular province, or school district. The high school level obviously suggests itself but in areas of heavy concentrations of ethnic groups the commencement of the instruction might be at the elementary level.

46. Obviously successful examinations in such languages in grades immediately preceding entrance to a university should be given recognition at the university level.

PART THREE

Constructive Diversity

47. Unity with diversity must be accepted as a basic principle of Canada. In fact, that principle was given birth immediately following the Battle on the Plains of Abraham when the relationship of victor-vanquished was discarded and the principle of understanding and goodwill adopted.

48. It is not difficult for anyone to agree that in Canada there must be "unity with diversity," but it is much more difficult to give meaning to those words. Here it seems necessary to add or insert another word. The diversity must be constructive not divisive; it must not mar the essential overall unity. This can be given practical application: the goal must always be unity but the avenues of approach to this goal are varied.

49. It is not open to either of the parties to the original pact to make unilateral changes. Through immigration the original terms have been modified but the purpose of that variant is to add strength and provide additional hue and color to a tripartite national entity.

50. There has to be constant national vigil to keep the goal of unity clearly in mind; only in that way can there be a genuine unity with diversity. This constant vigil has its own reward for those

. . . 10.

who exercise it, be it an individual, a small group, a province or a founding people.

51. One may be tempted to add: was not the diversity in mankind, whether by color or race, by inequalities in innate qualities of mind and of body, a divine purpose? In the application of justice, of love rather than hate, faith rather than fear, to that very diversity, was man not provided the means to fulfill that divine purpose? Canada provides one ample setting.

PART FOUR

The Manitoba Situation

52. Section 23 of The Manitoba Act, 1870, reads in part as follows:

> "23. Either the English or the French language may be used by any person in the debates of the Houses of the Legislature, and both those languages shall be used in the respective Records and Journals of those Houses."

53. In 1890 two Manitoba enactments were passed. The first one (Chapter 14) is entitled as follows:

> "An Act to Provide that the English Language shall be the Official Language of the Province of Manitoba."

54. It consists of only one section which provides that "the English language shall be used in the records and journals of the House of Assembly" and that the Acts of the Legislature "need only be printed and published in the English language."

55. That Act was never challenged and was weeded out as deadwood in 1940. It should have been challenged with equal force as the similar provision in The Union Act of 1840.

56. That same year a Public Schools Act was enacted. Section 179 read as follows:

> "179. In cases where, before the coming into force of this Act, Catholic school districts have been established as in the next preceding section mentioned, such Catholic school districts shall, upon the coming into force of the Act, cease to exist."

57. This purely religious enactment created the famous School Question of the early 1890's. The section was upheld by the Privy Council (City of Winnipet vs. Barrett, 1892, A.C.445) both on the ground that the province has jurisdiction over denominational schools and on the ground that the Catholics could provide for religious instruction in parochial schools financed by themselves.

58. In 1897 the Legislature of Manitoba enacted the following (Chapter 26):

> "10. When ten of the pupils in any school speak the French language, or their native language, the teaching of such pupils shall be conducted in French, or such other language, and English, upon the bi-lingual system."

59. If the section had been limited to the French language only, a constitutional issue might have been raised and taken to the Privy Council. In 1916 the section came before the Manitoba Legislative Assembly (then Section 258.) After a bitter debate it was repealed in a one-section Act. (A.M. 1916, Ch. 88) which reads as follows:

> "Section 258 of the Public Schools Act, being Chapter 165 of the Revised Statues of Manitoba 1913, is hereby repealed."

60. It is doubtful if the Section had been repealed if it had been limited to the French language only.

61. The matter did not formally come up in the Legislature until 1952 when there was a complete revision of The Public Schools Act. Section 240 of that Act (still in force and under the same number) reads as follows:

> "240. (1) Subject to subsection 2, (which does not affect the main issue) English shall be used as the language of instruction in all public schools."

62. Section 240 has not been challenged in the courts. If the interpretation given to Section 133 of the B. N. A. Act, above, is sound the Legislative Assembly of Manitoba has not the power to prohibit the use of French as a language of instruction in Manitoba. If it is not sound, the B. N. A. Act should be amended accordingly.

63. The evidence is strong that French has been deteriorating in Manitoba and that some steps must be taken to safeguard the language. The opinion of almost all French religious and educational leaders is that one necessary step is to provide that French may be a language of instruction in areas where there are concentrations of French population. The extent to which French will be used will depend upon the population content and the nature of the subjects being taught. Furthermore, children, or their parents, must have the right to decide whether they want to receive instruction through the medium of French or English and select schools or rooms accordingly.

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64. Nothing is gained in submitting Section 240 of The Public Schools Act through the Courts to the Supreme Court of Canada. The simplest way to correct the error, which was made in the unchallenged Chapter 14 of 1890, is by adding the words "and French" immediately after the word "English" in Section 240 of the present Public Schools Act.

65. In Manitoba an excellent spirit prevails as between the French-speaking and other groups of citizens. The complaint of the French centres upon the lack of facilities for practice in the use of the French language. The use of French as a language of instruction would be a definite step forward to provide the needed practice. It would mean more than the facilities afforded the teacher to teach in French and the children to listen to spoken French. It would be a constant reminder that English and French occupy in Canada a position of complete equality.

66. What applies to Manitoba applies equally to all the provinces, the difference being only a matter of degree varying with the population content and practical considerations.

PART FIVE

"Les Canadiens" and "les Anglais."

67. The fact that a large majority of non-French speaking and non-English speaking immigrants and their descendants have selected English as their Canadian mother tongue has caused many French-Canadians, particularly in Quebec, to refer to all Canadians other than themselves, as "les Anglais." That is not within the facts; they are using language which was appropraite in 1760. On the other hand some distinction has to be made to fit the special pattern of bilingualism which Canada has evolved. M. Michel Brunet distinguishes "Canadians" and "Canadiens." The words, however, are so close in sound that the distinction could not be practically applied.

68. Two founding peoples and many smaller ethnic groups, a majority of which have selected the language of one of the founding peoples as their Canadian Mother tongue! That is something which has no parallel in the world or in history. "South Africa, before apertheid was brought in, may be an exception.) It is therefore not difficult to understand why appropriate words cannot be found to designate the present English-

language element in the Canadian population when an attempt is being made to draw a line between them and Canadians of French origin. Hon. Jean Lesage, speaking in Charlottetown at the ceremony inaugurating the beginning of the erection of an appropriate building in memory of the Fathers of Confederation, accurately described the present lingual situation by referring to "English-speaking Canadians and French-speaking Canadians"—"les Canadiens d'expression Anglaise, et les Canadians d'expression Francaise."

69. This unique Canadian lingual fact does not mean that there are two distinct Canadianisms in Canada, or that in Canada there are two nations. There is a distinction but it rests upon culture or a difference in the development of a Canadian culture which eventually will have some common Canadian attributes. It does not rest upon the present existence or the development of two national entities.

70. French-speaking Canadians have a culture which they brought with them and which they have preserved, with remarkably little modification, for over three centuries. The British also brought with them their culture during a period of time extending at least back to 1713. That culture has, by reason of environment both from without and from within Canada been gradually but consistently changing. Other ethnic groups, who came later and in smaller numbers, brought with them their cultural heritages. In some areas of Canada there is a British-ethnic mosaic; in others the British is still the dominant element but it is being modified through the presence and admixture of people with a different cultural background, but whose Canadian tongue is English. It is this combination of nation-building material (very divergent, e.g. Nova Scotia and Saskatchewan) which M. Brunet tries to gather within the word "Canadians" in contradistinction to "Canadiens."

71. It must be frankly acknowledged that the British have made the major contribution to the British-ethnic combination but to refer

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to the sum total as "les Anglais" is more than an undue straining of language. It is an assumption that all these people, about 70% of the population are becoming "les Anglais" or English. The most that can be said is that because of the common English language, a pattern of Canadianism, far from being static, is evolving which draws its strength from people of British and of ethnic origin. But even that combination reaches out to and is influenced by the "Canadiens" just as they reach out and influence the rest of Canada. To dovetail the two is one of Canada's major problems, but at the same time is a glorious opportunity.

72. The word "dovetailing" is purposely selected. The ultimate objective will not and should not be complete bilingualism - every Canadian equally fluent in both French and English. Prof. Dale C. Thomson of the University of Montreal has very significantly said:

> "Canadians will never be universally bilingual and there is no urgent reason why they should be, although it can be argued that they would be the richer for it." (reported in Winnipeg Free Pres, June 1963.)

73. By way of footnote to Prof. Thomson's remarks it might be pointed out that it could be argued that it is not in the best interests of French Canadians that they all become perfectly bilingual. The temptation to use the common North American English language might at times to too great. Perhaps there should always be a core of French Canadians, at least in Quebec, who speak French with much greater ease than English.

74. The essential requirement, however, is that in centres and pockets of population, English-speaking in Quebec and French-speaking elsewhere, the language be properly taught, adequately learned and freely spoken. A first step in such areas is that both English and French be languages of instruction in public schools, preferably in different rooms in the same school building or at least in adjoining schools. The gain is more than adequate language instruction; an opportunity is provided for the mingling of the Canadian citizens of tomorrow.

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PART SIX

Language Studies

75. The language of origin is the most powerful instrument in the hands of an ethnic group for retaining its cultural heritage. Recognition of that fact, however, does not mean that permanent ethnic islands are going to be maintained in Canada. It is inevitable that in course of time either English or French will become the Canadian language of the descendants of all immigrants to Canada. To what extent the language of origin is retained depends upon the individual, the family or the ethnic group. In other words, the selection of English or French (or both) does not mean that the ethnic groups will or should discard their languages - the best media available to them for the preservation of their cultures and integration into Canadian cultural streams. They have never accepted and never will accept the melting pot theory. Even more forcibly will they oppose any purely imaginary theory, wholly foreign to realities, that they are to disappear in two melting pots, one English and one French.

76. That inevitable process of selection of English or French as the Canadian tongue was given recognition in the terms of reference in which it is stated that measures should be taken to safeguard the contribution of the ethnic groups and has also been given recognition in statements by the Chairmen of the Royal Commission on Bilingualism and Biculturalism that the ethnic groups be given "Special Class A attention." (Winnipeg Tribune, May 28, 1964.)

77. Aside from the desire of the ethnic groups to encourage study of their languages, as a means of preserving their cultures, there is another reason of general application for giving such encouragement. It is the value of language studies, per se, viewed from either the cultural or practical point of view.

78. The withdrawal in the United States from the melting pot theory towards language studies is directly to the point. Two years ago a nationwide survey, called "The Language Resources Project" was launched for the purpose of finding out to what extent the mother tongues of the various ethnic groups are being preserved and what assistance the government can give to encourage and promote the learning of non-English languages. The survey is under the able direction of Dr. Joshua Fishbein and the report will be read with equal interest in Canada as in the United States.

79. H. R. H. Prince Philip, in an address in Vancouver in 1962, at the final meeting of the Commonwealth Conference, very significantly referred to the Canadian way as one preferable to the melting pot theory. (reported in the Chinatown News.)

PART SEVEN

Encroachments in the Field of Education

80. The reference is to two encroachments, one by the provinces and one by Canada.

81. It is submitted that the Commission should examine whether the provinces have the power, under Section 93 of the B. N. A. Act to prohibit by statute the use of French as a language of instruction in public schools and make recommendations as to what amendments need to be made, and in what manner to establish, as part of the Constitution of Canada, that the provinces have not the power to enact such prohibiting legislation.

82. The Commission should also give thought to the perplexing problem of how the federal government can give aid to education in the provinces on a reasonably uniform basis without encroaching upon the educational process, and make recommendations accordingly.

PART EIGHT

Radio and Television Stations

83. Under paragraph 2 of the Terms of Reference the Commission asks that recommendations be made as to what could be done to promote bilingualism and better cultural relations through mass communications media.

84. Here all that need be said is that the T. V. and Radio stations play an important role in the evolution of the Canadian pattern of citizenship and should be available on a reasonable basis to all Canadians who seek to mould a worthy type of Canadianism.

PART NINE

Public Opinion

85. In a democracy public opinion is always a powerful force - a statement which requires no proof. So also, it can be stated without proof that public opinion can be given direction, or even created, through mass and other means of communication. Such direction must be constructive and it cannot be constructive unless the objective is clear and

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unmistakeable and every step taken is conducive to the reaching of that objective. The objective, one need hardly add, is Canadian unity.

PART TEN

A Capital District for Canada

86. The opinion is submitted that Canada should have a Capital District. The present name "Ottawa" should be retained. A part of Quebec, probably Hull, should be included.

87. The Capital should, as soon as possible, be made truly bilingual, French and English. A first step to take is to make provision for the use of both English and French as languages of instruction in all the public schools of the Capital. If this is carried out harmoniously it will become much easier to evolve a truly bilingual federal civil service in Ottawa, which should be recommended.

88. The suggestion is made that no overt act should be taken to enforce bilingualism in the federal civil service outside of Ottawa, until it has been successfully carried out in the Capital City.

PART ELEVEN

Widening the Terms of Reference.

89. In some of the briefs submitted to the Commission at the Preliminary Hearing, held in Ottawa on November 7 and 8, 1963, the position was taken that the problem of language and culture could not be kept separate and distinct from other pressing problems. Paul W. Fox, Associate Professor, Department of Political Economy, University of Toronto, said at that Conference:

> "You (the Commission) are being asked to 'recommend what steps should be taken to develop the Canadian confederation,' in a certain way. That seems to me to give you a very wide field of activity. Indeed, I think it is more than that. I think you are being given an obligation to do something for the Canadian people at this moment of crisis."

90. This seems sound reasoning. That phase of the problem, crisis if you will, must primarily be discussed at inter-provincial conferences. All that need be said here is to suggest that the Commission give careful study to the theory of co-operative federalism which seems to be so essential in fields where both Canada and the provinces have access to the same sources of revenue.

91. Closely akin to the principle of co-operative federalism is

that of permitting provinces to "contract out" of certain joint federal-provincial programmes. Here, however, a note of warning must be sounded. Such "contracting out" must be exercised sparingly lest it become too great a strain upon Canadian unity.

PART TWELVE

Amendments to the Constitution

92. It seems obvious that some amendments will have to be made to the B. N. A. Act, whether repatriated or not, or embodied in a new Constitution, largely based upon that Act. Such amendments should be as few as possible. Emphasis must be placed upon the need of exhausting every possible avenue of negotiation, settlement and compromise, at interprovincial conferences of the Prime Minister of the day and the Premiers of the provinces. Such a conference might conceivably consist of the leaders of all political parties in both the federal and provincial fields.

93. It is realized that there may remain a hard core of questions upon which agreement cannot be reached. In such an eventuality the question must be settled by the people of Canada, in whom, in a democratic state, lies the ultimate power. That power can be exercised either in a general election or by a referendum.

94. A mere suggestion is made as to the form of procedure in the case of referenda. Here the Report of the Committee of Attorneys General to the Constitutional Conference in January 12, 1950, might be accepted as a guide.

95. Subjects over which there will be difficulties, and in which the Commission is interested, may be divided into two categories:

Category I

a. Federal aid to education.
b. Fields of revenue open to both Canada and the provinces.

Category II

Fundamental rights, or rights deemed to be fundamental. (The status of English and French is suggested.)

96. If the governments of Canada and the provinces cannot agree on a question within those categories (or other questions) then that question must be referred to the people of Canada.

97. The first question is who can demand a referendum. The suggestion

made is that the minimum be the federal government and three provincial governments.

98. It seems obvious that the majority required to carry a question within Category I should be less than if the question is within Category II. Here a mere suggestion as to a minimum majority for questions within Category I is made. The question should be carried by 60% of those who voted and carried by majorities in not less than six of the provinces. In the case of Fundamental Rights the majorities should be higher.

Conclusion.

99. The supporters of this brief emphasize that the unity of Canada transcends every other consideration. At the same time it emphasizes that the very diversity within that unity gives it strength and makes it exemplary.

100. Canada has no parallel in the world. Two founding peoples, the French and English; one of them largely concentrated in one province, all of the same faith; intermittent immigration of people in large numbers from many lands, a majority of them selecting English as their Canadian mother tongue; geographic and climatic differences, inevitable in a large country such as Canada; a vigorous young nation in possession of limitless resources; groups competing, striving, clashing. If out of this heterogeneous mass of opposites, clashes, seeming impossibilities, there emerges a united democracy, an example will be set for the world, an example which, in the present state of international tension, it greatly needs.

101. To the Commission we but say: A heavy responsibility rests upon your shoulders but you have accepted the challenge.

Submitted on behalf of the Canada Ethnic Press Federation this 10th day of June, 1964.

Bruno Tenhunen

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THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

The fundamental facts as established by History, Statute and Conduct

1. What took place on the Plains of Abraham, September 13, 1759, and subsequently to February 10, 1763, when the Treaty of Paris was signed, was an understanding, an agreement or pact between the French and the British national groups, which made them the founding peoples of Canada and their languages the official languages of Canada. This status is almost unanimously accepted throughout Canada.

2. The status of all Canadians of any national origin as equals and entitled to all the rights of Canadian citizenship is accepted and readily acknowledged throughout Canada.

3. Every challenge to the equal primacy of the English and French languages has always and successfully been resisted. An excellent example of such resistance is the Union Act, 1840, and the removal of the offending clause in that Act, in the year 1848 by the Imperial Parliament.

4. The right to the use of French and/or English as languages of instruction in Canada is fundamental to the existence of Canada as one nation. That right rests on the following:

a, French and English are the official languages of Canada.

b, The use of a language in the legislative body of a state establishes that language as an official language of that state.

c, The provisions of Section 133 of the B.N.A. Act.

d, Under Section 93 of the B.N.A. Act a provincial legislature has the right to enact that instruction may be given in any language but it has not the power to prohibit the use of either French or English as languages of instruction.

Judicial authorities will be submitted if requested, but, as a step leading towards Canadian unity, this primacy of English and French should be readily accepted across Canada.

5. Canada has encouraged immigration from countries other than those in which English and French are the official languages. In so doing successive governments have given recognition to these people and their descendants. As all Canadians are equal in status, the only way in which that recognition could be given is in relation to the languages these people brought with them. How that language recognition is to be given is set out in the briefs.

Submitted by Hon. W.J. Lindal, Q.C., as part of his presentation on behalf of the Ethnic Press Federation of Canada and the Royal Commonwealth Society, Manitoba Branch.

May 17, 1965.

COMMISSION ROYALE SUR LE BILINGUISME ET LE BICULTURALISME

Mémoire présenté par

la Fédération de la Presse Ethnique du Canada

Juin - 1964

COMMISSION ROYALE SUR LE BILINGUISME ET LE BICULTURALISME

Mémoire présenté par

la Fédération de la Presse Ethnique du Canada

Bref résumé

des

Conclusions et Recommandations

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1. Un pacte ou association ou accord fut conclu entre les citoyens français et anglais du Canada durant la période comprise entre le 13 septembre 1759, date de la bataille des Plaines d'Abraham, et le 10 février 1763, date du Traité de Paris: ce fait mérite reconnaissance et mise en oeuvre.

2. Un point essentiel de ce pacte stipulait que le peuple français du Canada avait droit d'utiliser la langue française comme langue officielle du Canada n'import où au Canada, et avait la faculté de pratiquer sa religion au moyen de la langue française.

3. L'anglais et le français sont les deux langues officielles du Canada. L'emploi pratique de ces langues, distinct du droit officiel de les utiliser, doit être basé en grande partie sur les éléments consitutifs de la population de chaque province.

4. Toutes les autres langues, y compris les langues indiennes et esquimaudes, parlées à un degré appréciable au Canada, peuvent être considérées comme langues non-officielles du Canada.

5. Une distinction doit être faite entre les langues qui sont langues d'enseignement et les langues qui sont parlées à un degré appréciable dans les différentes régions du Canada. Les seules langues d'enseignement au Canada devraient être l'anglais et le français

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6. Les deux peuples fondateurs, les Anglais et les Français, par leurs gouvernements ou autrement, ont encouragé la venue au Canada d'immigrants venant de pays où la langue maternelle n'était ni l'anglais ni le français. Ce faisant, ils ont varié le pacte ou l'entente originels et ne peuvent, de lá sorte, agir comme s'il n'y avait eu aucun changement.

7. L'unité dans la diversité doit être acceptée comme principe de base de notre pays. En fait, ce principe prit naissance immédiatement à la suite de la bataille des Plaines d'Abraham quand on mit de côté les attitudes de vainqueur-vaincu pour adopter le principe d'entente et de bonne volonté.

8. Le Canada est bilingue, anglais et français, mais cela n'exclut pas un bilinguisme de fait là où une des langues parlées n'est ni l'anglais ni le français. La langue canadienne officielle choisie par un immigrant qui n'est ni français ni anglais devient sa langue canadienne, mais, les considérations d'ordre pratique mises à part, il n'y a chez lui aucune obligation d'apprendre l'autre langue officielle.

9. Il faudrait encourager l'étude des deux langues officielles du Canada.

10. Il faudrait aussi encourager, pour des raisons à la fois d'ordre culturel et pratique, l'étude de plus d'une langue.

11. Au gré des citoyens, là où il y a demande suffisante, les langues non-officielles devraient être enseignées au niveau de l'école secondaire. Dans les endroits où il y a concentration intense d'un groupe ethnique, le début de cet enseignement pourrait se faire dès l'école primaire.

12. Aucune province ne devrait avoir le pouvoir de prohiber légalement le français ou l'anglais comme langue d'enseignement dans ses limites.

13. Le Canada est essentiellement biculturel, les cultures de base étant celles des Français et des Anglais, mais au Canad il se trouve de nombreuses valeurs culturelles apportées par les émigrés de nombreux pays. On devrait appliquer le principe d'intégration et non celui d'assimilation. On devrait rejeter comme irréaliste la théorie de la chambre de fusion -"melting pot"- qu'on y parvienne par un ou deux procédés, peu importe.

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14. L'expression "juridiction sur l'éducation" dans le mandat ne doit pas être interprété de façon si étroite que l'unité canadienne puisse en être gâchée, ni de façon à empêcher la ligue fédérale à quelque province que ce soit.

15. Il semble impossible d'établir un système pour développer le type canadien du bilinguisme et du biculturalisme sans évoquer d'autres aspects surtout du domaine économique, aspects qui, jusqu'à un certain point, ont soulevé ces mêmes problèmes de langue et de culture déjà mis à jour.

16. Il sera peut-être nécessaire d'encourager le fédéralisme coopératif afin d'obtenir l'acceptation des ajustements nécessaires dans certains revenus touchant à la fois le gouvernement fédéral et les provinces.

17. Plus ou moins dans la nature d'un corollaire au fédéralisme coopératif, une acceptation restreinte du droit "de se retirer d'un contrat" pour les provinces peut s'imposer, mais on doit reconnaître qu'un tel droit devrait être exercé avec précaution de crainte qu'il n'impose une trop forte tension à l'unité canadienne.

18. Cependant, toutes les provinces doivent posséder les mêmes pouvoirs législatifs.

19. On devra accorder une attention minutieuse à la puissance de formation des "mass media" de communication, tels que la télévision, et la radio, dans le développement d'un genre désirable de citoyenneté canadienne.

20. On devrait songer sérieusement à l'établissement d'un district-capital pour le Canada. Il semble évident que le district-capital devrait inclure une étendue appropriée de la superficie de la Province de Québec. Le présent nom d'"Ottawa" est suggéré.

21. On doit présumer que les changements suggérés occasionneront des amendements à l'Acte de l'Amérique Britannique du Nord. Des recommandations devraient être proposées pour les méthodes d'amendement.

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22. Il faut supposer cependant que, même après avoir épuisé toutes les tentatives de règlement, on pourra se trouver [illegible] un ensemble de problèmes insolubles. Dans de tels cas on devra avoir recours au dernier et ultime pouvoir qu'offre un [illegible] démocratique, pouvoir qui appartient aux citoyens eux-mêmes, et qu'ils exercent au moyen du scrutin secret.

23. La constitution doit prévoir les mécanismes qui permettent d'en appler au peuple pour de telles questions et établir les majorités requises pour les différentes catégories de questions proposées.

24. On doit en tout temps tenir compte du pouvoir de l'opinion publique et le diriger de façon constructive.

25. Le peuple du Canada, bien renseigné, doit être prêt à supporter pleinement toute stipulation inscrite dans les statuts, de par entente ou référendum.

26. On ne peut aborder convenablement l'étude des points litigieux du bilinguisme et du biculturalisme au Canada sans recourir à la lumière des faits historiques.

27. Ce qui eut lieu le 13 septembre 1759 sur les Plaines d'Abraham, ce ne fut pas une bataille gagnée ni un ennemi vaincu. La mort même des deux généraux adversaires, Wolfe et Montcalm, contribua à en faire un monument fatidique. Ce qui eut lieu, c'était les premières douleurs d'enfantement, la naissance d'une nation - le Canada. Ceci est pleinement établi par les événements de la période qui va de ce jour jusqu'au 10 février 1763, alors que fut signé le traité de Paris.

L'abbé Arthur Maheux, dans "Nos débuts sous le régime anglais" (1942) écrit:

"Murray eut un grand mérite à tenir une conduite favorable aux Canadiens français catholiques. En fait, Murray est le créateur du double fonctionnarisme en Canada. Et il est bon que tous nos compatriotes anglais sachent que cette pratique de justice a commencé ici dès septembre 1759. En fait aussi, Murray a créé ici le bilinguisme. Il a accepté la langue française comme indispensable moyen de communication avec les Canadiens; il a payé un fonctionnaire pour publier ses ordonnances et proclamations en français. Et avec lui, représentant officiel, c'est l'Angleterre même qui acceptait la dualité de la nouvelle conquête."

John Buchan, Lord Tweedsmuir, ancien gouverneur-général du Canada, dans "British America", cite le gouverneur Carleton comme ayant déclaré: "Les conquérants les gouverneront, autant que possible, suivant leur ancienne tradition."

M. Jean Bruchési dit dans "Histoire du Canada" (1952):

"De pair avec la religion, la langue forma la plus riche et la plus substantielle partie de l'héritage français."

28. Les peuples fondateurs furent les Français et les Anglais. Point n'est besoin d'analyser soigneusement si l'événement qui devint avec le temps une obligation solennelle, fut d'abord un pacte, un accord ou une entente. Le droit pour les Français d'utiliser leur lange et de pratiquer leur religion au moyen de cette même langue fut établi durant les années 1759-1763.

29. Durant la période allant de 1763 à 1867, on confirma ces droits fondamentaux par l'Acte de Québec en 1774, jusqu'à un certain point par l'Acte constitutionnel de 1791 et, en particulier, par une prise de position née de l'Acte d'Union en 1840 et se rapportant à la langue française. Par cet acte, les anciennes provinces du Haut et du Bas Canada devinrent la Province du Canada, qui unissait deux territoires peuplés respectivement de Canadiens anglais et de Canadiens français.

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30. Malheureusement, l'Acte d'Union stipulait que tous les registres du Conseil Législatif et de l'Assemblée Législative "seront rédigés uniquement en la langue anglaise."

[illegible] dans "British North America Acts and Selected [illegible]:
[illegible] rien, cependant, dans cet article, contre l'usage du français dans les débats et, de fait, on y emploie cette langue dès le premier Parlement de l'Union."

31. Cette restriction de l'Acte, en ce qui concerne l'emploi du français, fut très justement prise en mauvaise part par les Français et même par certains Britanniques. On entreprit des démarches en vue de rémédier à cette injustice.

Robert Sellar dans "The Tragedy of Quebce" (1910) écrit:
"Le premier geste important fut posé en 1845 alors qu'on présentait au Gouvernement impérial une pétition pour demander la reconnaissance officielle du français."

Robert Sellar poursuit:
"Le Gouvernement impérial hésita à déclarer le français langue officielle, et ce ne fut qu'en 1849 qu'il fut proclamé que l'Acte d'Union avait été amendé dans ce sens."

32. L'Amendement lui-même se trouve au Chapître 56 de 11 et 12, Victoria (1848), un Acte pour révoquer ce qui dans l'Acte de 3 et 4 Vict. (l'Acte d'Union de 1840), "se rapporte à l'emploi de la langue anglaise dans les écrits ayant rapport au Conseil Législatif et à l'Assemblée Législative de la Province du Canada."

Comment une langue devient-elle officielle?

33. Il arrive très rarement qu'un Etat déclare, par un Acte spécial, qu'une certaine langue (ou langues) soit la langue officielle de ce pays. C'est l'emploi d'une langue par le Parlement ou autres corps législatifs qui octroie à cette langue la reconnaissance officielle. A fortiori, s'il est spécifiquement déclaré dans un statut qu'une langue peut être utilisée dans les débats et les registres d'un corps législatif (de juridiction originielle) d'un pays, cela octroie la reconnaissance officielle à cette langue et, de ce fait, en constitue une langue officielle dans l'Etat, ou dans la partie de l'Etat où le corps législatif a juridiction. Dans un Etat unitaire, le pouvoir législatif atteint tous les sujets; dans un Etat fédéral tel que le Canada, le pouvoir législatif est divisé, à peu près la moitié du pouvoir allant au fédéral et la moitié au provincial, avec une certaine part de chevauchement.

34. L'article 133 de l'Acte de l'Amérique Britannique du Nord, 1867, doit être lu à la lumière de ce qui précède. Le passage qui nous intéresse se lit comme suit:

> "133. L'une ou l'autre langue, le français ou l'anglais, peut être employée par n'importe quelle personne dans les débats de la Chambre du Parlement du Canada et des Chambres de la Législature du Québec; et ces deux langues seront utilisées dans les registres et organes de ces Chambres respectives...
> "Les Actes du Parlement du Canada et de la Législature du Québec seront imprimés et publiés dans ces deux langues."

35. L'Autorité législative du Parlement du Canada s'étend à tout le Canada, à tous les domaines qui lui sont assignés. Ceci donne à la langue utilisée au Parlement la reconnaissance officielle, non seulement dans les deux Chambres, mais partout où s'étend la législation canadienne - c'est-à-dire dans tout le Canada.

36. De même, l'autorité législative de la Législature du Québec, bien que limitée aux domaines assignés à la province, s'étend à toute la province de Québec. Ainsi, l'article 133 accorde la reconnaissance officielle au français et à l'anglais dans le Québec.

37. Si la Nouvelle-Ecosse avait demandé que le gallois tout comme l'anglais soit reconnu dans cette province, on prétend que les stipulations nécessaires auraient été insérées dans l'article 133 de l'Acte et le gallois serait une langue officielle en Nouvelle-Ecosse.

38. Si l'interprétation de l'Acte de l'Amérique Britannique du Nord ci-haut présentée n'est pas valable, il conviendrait alors qu'une recommandation soit soumise à la Commission afin que les stipulations nécessaires déclarant le français et l'anglais langues officielles de tout le Canada, soient incorporées dans la Consitution amendée. Jusqu'à quel point ceci pourra être mis à exécution dépendra des influences du milieu et de la composition des divers secteurs de la population.

Les effets de l'immigration sur le pacte original

39. Depuis la Confédération, et même avant, les deux races fondatrices, par leurs gouvernements, ont encouragé la venue au Canada d'immigrants dont la langue était ni l'anglais ni le français. Ce faisant, les peuples fondateurs modifièrent le pacte ou l'entente originelle et ne peuvent donc nier que par leurs propres agissements une modification se soit produite. Ce nouveau facteur fut reconnu dans les "Termes de Référence" de la Commission Royale.

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40. Le mot "bilingue",selon les dictionnaires, signifie "posséder ou utiliser deux langues". Le mot "bilingue" au Canada acquiert un sens plus restreint et se rapporte à l'anglais et au français. Mais, comme la Commission l'a clairement laissé entendre, cela ne signifie pas que chaque Canadien doit apprendre les deux langues officielles. Il s'en suit un corollaire inévitable: les Canadiens qui ne sont pas d'origine anglaise ou française peuvent choisir une des deux langues officielles du Canada et conserver leur langue propre comme langue seconde, et, de ce fait, être bilingues de façon non-officielle.

41. Vu que les cultures des soi-disant groupes ethniques du Canada ont été reconnues et que la langue est le meilleur moyen de conserver une culture, il convient qu'on accorde un certain statut légal à ces langues non-officielles. Ce qui vaut mieux, c'est déterminer quels sont les droits qui s'appliquent à l'anglais et au français et qui ne s'appliquent pas aux autres langues. Voici nos suggestions:

I - Les langues officielles

42. a. le droit le plus évident est le droit d'utiliser ces deux langues comme langues d'instruction dans les maisons d'éducation au Canada. Cela demande, manifestement, une application pratique. Par exemple, le français ne pourrait pas être utilisé comme langue d'enseignement au Manitoba, sauf dans les centres français tels que St-Boniface, et dans les quelques ilôts de population française tels que La Broquerie et Ste-Rose du Lac.

43. b. Ni le français ni l'anglais ne peuvent être considérés comme langue étrangère nulle part au Canada.

II - Les langues non-officielles

44. a. Ces langues sont parlées ou "utilisées" dans de si nombreux endroits au Canada qu'il serait irréaliste de les considérer comme des langues étrangères. Elles constituent les "langues maternelles" de 14% de la population. Se référant à l'origine ethnique, on constate qu'à peu près 26% de la population canadienne est d'origine non-anglais et non-française. Ces gens ont tous, à divers degrés, accepté soit l'anglais, soit le français, comme leur langue maternelle canadienne. Aussi est-il juste de dire que ces gens sont bilingues, l'anglais ou le français étant leur langue canadienne et la langue d'origine, leur langue seconde.

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45. b. ces langues ont un statut au Canada et elles devraient être reconnues légalement de quelque façon. Vu que les cultures et les langues de ces groupes sont tellement entrelacées, la seule manière de reconnaître ce statut serait de stipuler que ces langues soient enseignées - à base volontaire - au stage de développement de l'enfant qui correspond au moment où il choisit comme langue d'étude une langue autre que celle reconnue comme langue d'enseignement dans une province spécifique, ou dans un district scolaire. On pense alors naturellement au stage de l'école secondaire, mais dans certains endroits où la concentration des groupes ethniques est dense le début de l'instruction pourrait commencer à l'école primaire.

46. Il faudrait évidemment que les examens subis dans cette matière, durant les années précédant l'entrée à l'université, soient reconnus par l'université.

TROISIEME PARTIE

Diversité constructive

47. L'unité dans la diversité doit être acceptée comme principe de base du Canada. En fait, ce principe prit naissance immédiatement à la suite de la bataille des Plaines d'Abraham quand les attitudes de vainqueur-vaincu furent mises de côté pour adopter le principe d'entente et de bonne volonté.

48. Il n'est pas difficile de convenir qu'il faut avoir"l'unité dans la diversité" au Canada, mais il est bien plus difficile d'accorder un sens à ces mots. Ici, il semble nécessaire d'ajouter ou d'insérer un autre terme. La diversité doit être constructive et non pas fragmentaire; elle ne doit pas compromettre l'harmonie universelle qui est essentielle. Ceci peut être appliqué en pratique: le but doit toujours être l'unité, mais les moyens d'y accéder peuvent varier.

49. Il n'appartient pas à l'un ou l'autre des groupes du pacte originel d'apporter des changements unilatéraux. Par l'immigration, le arrangements originaux ont été modifiés mais le but de cette variante est de renforcer et de nuancer l'entité nationale tripartite.

50. Il faut que notre nationalisme exerce une vigilance constante afin de garder bien en vue ce but d'unité; c'est de cette façon seulement qu'il existera une authentique unité dans la diversité. Cette vigile constante offre sa propre récompense à ceux qui la pratiquent, que ce soit l'individu, un petit groupe, une province ou un peuple fondateur.

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51. On pourrait être tenté d'ajouter: la diversité dans le genre humain, soit par la couleur ou la race, soit par l'inégalité dans les qualités innées de l'esprit ou du corps, n'est-elle pas de plan divin? Dans l'application de la justice, de l'amour plutôt que de la haine, de la foi plutôt que de la crainte, jusqu'à cette diversité même, l'homme n'a-t-il pas été pourvu des moyens nécessaires pour remplir ce plan divin? Le Canada fournit un vaste champ d'action.

QUATRIEME PARTIE

La situation manitobaine

52. L'article 23 de l'Acte du Manitoba, 1870, se lit en partie comme suit:

> "23. La langue anglaise ou la langue française peut être utilisée par tous dans les débats des Chambres de la Législature, et ces deux langues devront être utilisées dans les registres et les organes respectifs de ces Chambres."

53. En 1890, deux promulgations manitobaines furent adoptées. La première (Chapitre 14) s'intitule comme suit:

> "Un Acte stipulant que la langue anglaise sera la langue officielle de la Province du Manitoba".

54. Elle consistait en un seul article qui stipulait que "la langue anglaise sera utilisée dans les registres et les organes de la Chambre de l'Assemblée" et que les Actes de la Législature "n'ont à être imprimés et publiés que dans la langue anglaise".

55. Il n'y eut jamais de réclamations au sujet de cet Acte qui fut mis de côté comme bois mort en 1940. Il aurait fallu l'attaquer avec autant de vigueur que la clause semblable de l'Acte de 1840.

56. Cette même année, on promulgua un Acte des Ecoles publiques. La section 179 se lit comme suit:

> "179. Dans les cas où, avant la mise en vigueur de cet Acte, des districts scolaires catholiques ont été établis tel que mentionné dans l'avant-dernier article, ces districts scolaires catholiques seront abolis dès l'entrée en vigueur de cet Acte."

57. Cette clause purement religieuse donna naissance à la Question scolaire qui devint notoire peu après 1890. Le Conseil privé appuya l'article (Ville de Winnipeg vs Barrett, 1892, A.C.445) à la fois en considération de la juridiction provinciale sur les écoles confessionnelles, et en considération de la possibilité pour les catholiques de fournir à leurs enfants l'instruction religieuse dans des écoles paroissiales qu'ils financeraient eux-mêmes.

58. En 1897, la Législature du Manitoba adoptait la clause suivante (Chapitre 26):

> "10. Quand dix élèves, dans n'importe quelle école, parlent la langue française, ou leur langue maternelle, l'instruction leur sera donnée en français, [illegible] suivant le système bilingue."

59. Si la section avait été limitée à la seule langue française, un point constitutionnel eût pu être soulevé et porté devant le Conseil Privé. En 1916, on soumit l'article portant alors le numéro 258 à l'Assemblée Législative du Manitoba. Après un âpre débat, on le révoqua par un Acte d'un paragraphe (S.M. 1916, Ch.88) qui se lit comme suit:

> "L'Article 258 de l'Acte des Ecoles publiques constituant le Chapitre 165 des Statuts Revisés du Manitoba 1913 est par les présentes révoqué."

60. Il est douteux que cet article eût été révoqué s'il s'était limité à la langue française seulement.

61. La chose n'a pas été présentée formellement à la Législature avant 1952 quand il y eut une complète révision de l'Acte des Ecoles publiques. L'Article 240 de cet Acte (encore en vigueur sous le même numéro) se lit comme suit

> "240. (1) Sujet à la subdivision 2(qui ne touche pas le point principal) l'anglais sera utilisé comme langue d'enseignement dans toutes les écoles publiques."

62. L'Article 240 n'a pas été contesté devant les tribunaux. En considération de l'interprétation donnée ci-dessus à l'Article 133 de l'Acte de l'A.B.N., on peut se demander si l'Assemblée Législative du Manitoba a le pouvoir d'interdire l'usage du français comme langue d'enseignement au Manitoba.

63. Il paraît bien évident que le français [illegible] province et qu'on devra adopter certaines mesures pour le sauvegarder. Dans l'opinion de presque tous les chefs religieux et éducateurs français la mesure qui s'impose est de pourvoir à ce que le français soit langue d'enseignement dans les endroits où il y a une assez forte population française. Jusqu'à quel point le français sera enseigné dépendra des éléments constitutifs de la population et de la nature des sujets enseignés. De plus, les enfants, ou leurs parents, doivent avoir de décider s'ils veulent être instruits par l'intermédiaire du français ou de l'anglais et de choisir les classes en conséquence.

.../...

64. Il n'y a rien à gagner [illegible] l'[illegible] Ecoles publiques aux tribunaux et, [illegible], [illegible] Canada. La façon la plus simple de corriger l'erreur [illegible] lorsqu'on ne contesta pas le Chapitre 14 de 1890, c'[illegible] les mots "et en français" immédiatement après le mot [illegible] l'article 240 du présent Acte des Ecoles publiques.

65. Au Manitoba un excellent esprit règne entre les citoyens d'origine française et ceux d'autres origines. Le grief des centres ruraux est principalement l'impossibilité où se trouvent les francophones d'employer leur langue. L'usage du français comme langue d'enseignement serait une franche amélioration; ce serait un progrès qui encouragerait à la pratique nécessaire de cette langue. Cela ferait plus que fournir à l'instituteur et aux élèves l'occasion de parler en français. Ce serait un rappel constant au fait que le français occupe au Canada une position tout-à-fait équivalente à celle de l'anglais.

66. Ce qui vaut pour le Manitoba vaut également pour toutes les provinces, la seule différence résidant dans la variété que présentent les éléments constitutifs de la population et autres considérations pratiques.

[illegible]

"Les Canadiens" et les "anglais"

[illegible]. Le fait que la grande majorité des immigrants de langue autre que le français et l'anglais, ainsi que la majorité de leurs descendants, ont choisi l'anglais comme leur langue canadienne, a porté un grand nombre de Canadiens français, [illegible] au [illegible], à désigner les Canadiens autres qu'eux-mêmes par le terme "les anglais". Ceci n'est pas exact; ils se servent ici d'un langage qui [illegible] approprié en 1760. D'autre part, une certaine distinction doit être établie qui [illegible] le genre de bilinguisme que le Canadien [illegible]. [illegible] bien [illegible] distingue entre "Canadiens" et "Canadiens". Cependant, ces mots ont une assonance trop semblable pour que cette distinction puisse en [illegible].

[illegible] deux peuples fondateurs et de [illegible] plus récents groupes [illegible]

[illegible]

[illegible] blible dans la [illegible] de [illegible]; [illegible]

de comprendre comment les mots appropriés ne peuvent se présenter pour désigner l'élément anglophone de la population canadienne lorsqu'une tentative de démarcation entre ceux-ci et les Canadiens d'origine française s'établit. L'Honorable Jean [illegible], Premier Ministre de Charlottetown à la cérémonie inaugurale de l'érection d'un édifice à la mémoire des Pères de la Confédération, a décrit de façon exacte la présente situation linguistique en se servant des termes "English-speaking Canadians and French-speaking Canadiens" - [illegible] d'expression anglaise et les Canadiens d'expression française."

69. Ce fait canadien unique ne signifie pas qu'il y ait deux sortes de Canadiens au Canada, ou qu'il y ait au Canada deux nations. Il y a une distinction, mais elle est déterminée par la culture [illegible] évaluation différente de la culture canadienne qui comportera éventuellement des attributs canadiens communs. Elle ne repose pas sur l'existence actuelle ou le développement de deux entités nationales.

70. Les Canadiens d'expression française ont une culture qu'ils ont apporté avec eux et qu'ils ont conservée durant plus de trois siècles d'une manière remarquablement intégrale. Les Britanniques ont aussi apporté avec eux leur culture pendant une période qui remonte au moins jusqu'à 1713. Cette culture, en raison de l'environnement au dehors et à l'intérieur du Canada, a changé graduellement mais de façon constante. Les autres groupes ethniques qui vinrent plus tard et en plus petits nombres, amenèrent avec eux leurs héritages culturels. En certains endroits du Canada il y a une mosaïque ethnique-britannique; en d'autres régions les Britanniques sont encore l'élément dominant, mais cet élément est modifié par la présence et l'incorporation de gens d'origine culturelle différente, mais dont la langue canadienne est l'anglais. C'est cette combinaison d'éléments constitutifs d'une nation (très divergents, e.g. la Nouvelle-Ecosse et la Saskatchewan) que M. Brunet essaie de rassembler dans les cadres du mot "Canadiens", le distinguant de celui de "Canadiens".

.. Il faut franchement reconnaître que les Britanniques ont contribué la part majeure à la constitution de l'ethnie britannique, mais désigner le groupe entier comme "les Anglais" est une extension de langage. C'est assumer que toutes ces gens, à peu près 70% de la population, deviennent "les Anglais" ou anglais. Le plus qu'on puisse

dire est qu'à cause de la langue anglaise commune un type de canadianisme, pas du tout statique, évolue en puisant sa force chez les gens d'origine britannique ou d'autre origine ethnique. Mais même cette combinaison atteint les "Canadiens" et est influencée par ceux-ci, tout comme ces derniers rejoignent le restant du Canada. Assembler les deux constitue un des problèmes majeurs au Canada, mais en même temps c'est une occasion merveilleuse.

72. Le mot "assembler" est choisi à dessein. L'ultime objectif ne sera pas et ne devrait pas être le bilinguisme à travers le pays - chaque Canadien s'exprimant avec la même failité en français et en anglais. Le professeur Dale C. Thomson de l'Université de Montréal a déclaré de façon très significative:

> "Les Canadiens ne seront jamais universellement bilingues et il n'y a aucune raison qui exige qu'ils le soient, bien qu'on puisse alléguer qu'ils en seraient enrichis d'autant." (rapporté dans le Winnipeg Free Press, juin 1963.)

73. En guise de commentaire aux remarques du professeur Thomson, on pourrait faire remarquer qu'il serait plausible de dire qu'il n'est pas dans le meilleur intérêt des Canadiens français qu'ils deviennent parfaitement bilingues. La tentation d'utiliser la langue la plus commune en Amérique du Nord, l'anglais, pourrait à certains moments être trop grande. Peut-être devrait-il se trouver toujours un groupe de Canadiens français, au moins au Québec, qui s'expriment avec plus d'aisance en français qu'en anglais.

74. Cependant l'essentiel est que dans les centres ou groupements populaires anglophones au Québec et francophones ailleurs, la langue soit enseignée de façon satisfaisante, apprise convenablement et librement parlée. Un premier pas dans cette direction, pour des endroits particuliers, serait qu'on adopte et l'anglais et le français comme langues d'enseignement dans les écoles publiques, préférablement dans différentes classes de la même école ou, au moins, dans des écoles avoisinantes. En plus d'un enseignement adéquat de la langue, cette pratique favoriserait l'union des citoyens Canadiens de demain.

SIXIEME [illegible]

[illegible] Langues

75. La langue maternelle constitue, entre les mains d'un groupe ethnique, le plus puissant élément de conservation de son héritage culturel. Cependant, la reconnaissance de ce fait ne veut pas dire que des ilôts ethniques permanents seront conservés au Canada. Il est inévitable qu'à la longue l'anglais ou le français devienne la langue canadienne des descendants de tous les émigrés du Canada. Jusqu'à quel point la langue d'origine sera conservée dépendra de l'individu, de la famille ou du groupe ethnique. En d'autres mots, le choix de l'anglais ou du français (ou des deux) ne signifie pas que les groupes ethniques vont rejeter ou devraient rejeter leurs langues propres qui est le meilleur moyen à leur disposition pour préserver leurs cultures et s'intégrer dans les courants culturels canadiens. Ils n'ont jamais accepté et n'accepteront jamais la théorie de "la chambre à fusion" - "melting pot". Ils s'opposeront avec d'autant plus de vigueur à toute théorie chimérique et tout-à-fait étrangère à la réalité qui voudrait leur intégration dans deux "chambres à fusion", l'une anglaise et l'autre française.

76. Le processus inévitable du choix de l'anglais ou du français comme langue canadienne est constaté dans le mandat où l'on affirme que des moyens doivent être pris pour protéger la contribution des groupes ethniques; il a aussi été reconnu dans des déclarations des co-présidents de la Commission Royale sur le Bilinguisme et le Biculturalisme qu'on accorde aux groupes ethniques "une attention spéciale de première importance." (Winnipeg Tribune, le 28 mai 1964.)

77. En plus du désir des groupes ethniques eux-mêmes d'encourager l'étude de leurs langues comme un moyen de préserver leurs cultures, il existe une autre raison d'application générale. C'est la valeur intrinsèque de l'étude des langues, soit au point de vue culturel, soit au point de vue pratique.

78. L'abandon par les Etats-Unis de la théorie de "la chambre à fusion" en faveur de l'étude des langues est tout-à-fait à propos. Il y a deux ans une enquête nationale appelée "le Projet des Ressources linguistiques" fut lancé dans le but de découvrir jusqu'à quel point les langues maternelles des divers groupes ethniques étaient conservées et quelle aide le gouvernement pourrait accorder afin d'encourager et promouvoir l'étude des langues non-anglaises. L'enquête est sous l'habile direction du docteur Joshua Fishbein et le rapport sera lu avec autant d'intérêt au Canada qu'aux Etats-Unis.

79. S. A. R. le Prince Philippe, dans un discours à Vancouver en 1962, à l'occasion de la réunion de clôture de la Conférence du Commonwealth, fit une allusion significative voulant que la pratique canadienne soit préférable à la théorie de la "chambre de fusion". (rapporté dans le Chinatown News).

SEPTIEME PARTIE

Empiètements dans le domaine de l'éducation

80. Il s'agit ici de deux empiètements, l'un par les provinces et l'autre par le Canada.

81. Il est proposé que la Commission examine si les provinces ont le pouvoir, d'après l'Article 93 de l'Acte de l'A.B.N. d'interdire légalement l'usage du français comme langue d'enseignement dans les écoles publiques, et émette des recommandations quant aux amendements nécessaires et aux moyens d'intégrer dans la constitution canaidenne les stipulations à l'effet que les provinces n'aient pas le pouvoir de passer une législation une législation prohibante de cette nature.

82. La Commission devrait aussi étudier un problème embarassant, celui de savoir comment le gouvernement fédéral pourrait accorder son aide aux provinces en matière d'éducation sur une base raisonnablement uniforme sans empiéter sur le processus éducationnel, et émettre des recommandations en conséquence.

HUITIEME PARTIE

Postes de radio et de télévision

83. Au deuxième paragraphe du mandat la Commission demande que des recommandations soient faites sur ce qui pourrait être accompli pour promouvoir le bilinguisme et des meilleures relations culturelles au moyen des mass média.

84. Le moins qu'on puisse dire ici est que les postes de télévision et de radio jouent un rôle important dans l'évolution du plan canadien de citoyenneté et devraient être accessibles sur une base raisonnable à tous les Canadiens qui cherchent à former un type de canadianisme.

NEUVIEME PARTIE

L'opinion publique

85. Dans une démocratie l'opinion publique est toujours une force puissante - déclaration qui peut se passer de preuve. De même, on peut déclarer sans preuve que l'opinion publique peut être orientée

ou même créée, grâce aux mass média et autres moyens de communication. Une telle orientation doit être constructive et elle ne pourra l'être à moins que l'objectif ne soit clair et évident, et que chaque pas accompli conduise au but proposé. Ce but, a-t-on besoin de le dire, est l'unité canadienne.

DIXIEME PARTIE

Un district-capital pour le Canada

86. Il est proposé que le Canada ait un district-capital. Le nom actuel "Ottawa" devrait être conservé. Une partie du Québec, probablement Hull, devrait en faire partie.

87. On devrait, le plus tôt et le plus efficacement possible, rendre cette capitale bilingue, soit française et anglaise. Un premier pas serait d'introduire l'usage du français et de l'anglais comme langue d'enseignement dans toutes les écoles publiques de la capitale. Si cela peut se faire harmonieusement, il deviendra beaucoup plus facile d'organiser un service civil fédéral vraiment bilingue à Ottawa, ce qui est à recommander.

88. On suggère qu'aucune mesure manifeste ne soit adoptée pour mettre le bilinguisme en vigueur au sein du service civil en dehors d'Ottawa aussi longtemps que cela n'aura été accompli avec succès dans la capitale.

ONZIEME PARTIE

Elargissement du mandat

89. Dans certains mémoires soumis à la Commission lors des séances préliminaires tenues à Ottawa les 7 et 8 novembre 1963, il fut soutenu que le problème de langue et de culture ne pourrait être traité en marge d'autres problèmes qui s'imposent. Paul W. Fox, professeur agrégé du département d'économie politique à l'Université de Toronto, déclarait à cette conférence:

> "On vous (la Commission demande de "recommander quels pas devraient être faits pour développer la Confédération canadienne" d'une certaine façon. Il me semble que cela vous offre un vaste champ d'action. Je crois en effet qu'il s'agit de plus que cela. Je pense qu'on vous met dans l'obligation de faire quelque chose pour le peuple canadien en ce moment de crise."

90. Cela paraît être un bon raisonnement. Cette phase du problème, ou de la crise si l'on veut, doit être d'abord discutée dans des conférences inter-provinciales. La seule suggestion à faire ici est que la Commission étudie avec attention la théorie du fédéralisme coopératif qui semble être si essentiel dans les domaines où le Canada et les provinces ont accès aux mêmes sources de revenu.

91. Apparenté au principe de fédéralisme coopératif est celui qui permet aux provinces de se retirer de certains programmes fédéraux-provinciaux. Ici, cependant, un avertissement doit être donné. Les provinces devront exercer parcimonieusement un tel privilège de crainte que cette pratique n'inflige une trop forte tension à l'unité canadienne.

DOUZIEME PARTIE

Amendements à la Constitution

92. Il semble évident que certains amendements devront être apportés à l'Acte de l'A.B.N., que celui-ci soit rapatrié ou non, ou incorporé dans une nouvelle constitution largement basée sur cet Acte. De tels amendements devraient être aussi peu nombreux que possible. On doit insister sur le besoin d'explorer toutes les avenues possibles de négociation, d'entent ou de compromis, aux conférences interprovinciales du Premier Ministre du Canada avec les premiers ministres des provinces. Une telle conférence pourrait convenablement grouper les chefs de tous les partis politiques des domaines fédéral et provinciaux.

93. On se rend compte qu'il peut subsister un noyau de problèmes sur lesquels aucune entente ne serait possible. Dans une telle éventualité, la question devra être réglée par le peuple du Canada, en qui, dans un état démocratique, réside le pouvoir ultime. Ce pouvoir peut s'exercer soit dans une élection générale, soit dans un référendum.

94. Une simple suggestion est faite quant à la procédure suivie dans le cas d'un référendum. Ici le Rapport du Comité des Procureurs-Généraux à la Conférence constitutionnelle du 12 janvier 1950 peut servir de guide.

95. On peut diviser en deux catégories les sujets aptes à créer des difficultés et qui intéressent la Commission:

1ère catégorie
- a. Aide fédérale à l'éducation.
- b. Revenus auxquels le Canada et les provinces ont accès.

2e catégorie
- Les droits fondamentaux, ou les droits considérés comme fondamentaux. (Le status de l'anglais et du français est suggéré.)

96. Si les gouvernements du Canada et des provinces ne peuvent s'entendre sur une question comprise dans ces catégories (ou autres questions), alors la question doit être portée devant le peuple du Canada.

97. La première question qui se pose est: qui peut réclamer un refé-

[illegible] suggère que ce soit au minimum le gouvernement fédéral et trois gouvernements provinciaux.

98. Il semble évident que la majorité requise pour l'emporter sur une question de la première catégorie devrait être moins élevée que si la question était de la seconde catégorie. Ici une suggestion est faite quant à la majorité minima pour une question de la première catégorie. La question devrait être appuyée par 60% des voteurs et par la majorité des voteurs dans au moins six provinces. Dans le cas des droits fondamentaux, les majorités devraient être plus élevées.

Conclusion

99. Les partisans de ce mémoire soutiennent que l'unité du Canada transcende toute autre considération. En même temps, le mémoire insiste sur le fait que la diversité au sein de cette même unité lui donne de la force et la rend exemplaire.

100. Le Canada n'a pas son semblable au monde. Il y a deux peuples fondateurs, les Français et les Anglais; l'un largement concentré dans une province, de même religion; une immigration massive venant d'un grand nombre de pays, dont la majorité choisit l'anglais comme langue maternelle canadienne; les différences géographiques et climatiques, inévitables dans un pays aussi vaste que le Canada; une jeune nation vigoureuse, dotée de richesses illimitées; des groupes rivalisant, luttant, s'entrechoquant, Si, de cette masse hétérogène, contrastante, contradictoire, aux problèmes apparemment insolubles, émerge une démocratie unie, un exemple aura été créé pour le monde entier, un exemple grandement opportun dans l'état actuel de tension internationale.

101. A la Commission nous disons simplemnt: Une lourde responsabilité pèsesur vos épaules, mais vous avez accepté le défi.

Présenté au nom de la Fédération de la Presse Ethnique du Canada

[illegible]

Bruno Tenhunen : Président (Toronto)

Charles E. Dojack

780-819

Brief to Royal Commission on Bilingualism and Biculturalism

Memoire a la Commisson royale d enquete sur le Bilinguisme et le Biculturalisme

SUMMARY

1. The fundamental philosophy expressed in this brief is that the very foundation of this country lies in a dual-culture heritage. Unfortunately this concept has not yet found application in all areas of the public life. If Canada is to survive as a nation, a radical change must be initiated in the social and political spheres of outlook.

2. For the purpose of clarity this brief has been divided into three general topics viz. government, news media and education. In this summary we shall give only a cursory view of the main suggestions under each of these topics.

3. In the area of government we recommend the formation of a federal district, the strong centralization of government, that is, giving the central government powers to amend its constitution, and the creation of a federal department of Education and Culture.

4. The general topic of news media has been diveded into two subtopics. the first deals with the public system of broadcasting and the second concerns the press and magazine media. The general recommendations include liaison between the English and French networks and the extension of each network across Canada. The secion on press consists of a general criticism of recent developments.

5. "The future of empires depends on the education of youth" - Socrates. Thus it is that we deal with this very important concept of education in our third section. The first suggestion is for a repatriation and adjustment of school texts and curriculum. Secondly, French and English should be given equal status in all areas of Canada and should be begun at an early age in school. Lastly, we feel that the establishment of a federal-provincial conference on education would be in order.

SECTION I. GOVERNMENT

INTRODUCTION

1. The main problem of Biculturalism and Bilingualism is that Canadians are striving for something that is nonexistent. The trouble is that at the present there are two distinct notions in Canada both struggling to keep their own distinct cultures and language. We feel that these two cultures can never be brought together or merged into one but we do feel that the two cultures as they now stand can be brought considerabley closer together. But this is not the point , in order that Canada be bilingual and bicultural, we must have two distinct cultures and at the present time this is all we have within Canada. We feel that until there is something that is truly Canadian (not French or English or Eskimo) there will always be disunity. A common bond between the two cultures must be developed so that it will transcend the ties of race and creed. Canadians are searching for a common identity, something that can be related to other Canadians (not to Britain or France).

2. The British and French cultures must remain strong and distinct in our tradition but we must build on this double foundation a new Canada. A strong and unified Canada lies not in the intertwining of two cultures which is impossible, but by the building of a distinct and common Canadian culture on the double foundation of two languages and two cultures. There must be a bringing closer together of the two cultures and languages and then they must be lashed firmly together by the strong chain of a common distinct Canada.

3. We feel that this can only be done by the ammending of the B.N.A. Act, the limiting of Provincial power, a strong centralized government, the formation of a capital transcending the bonds of petty provincialism and the formation of a strong and active Department of Education and Culture at the Federal level.

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I. GOVERNMENT

SECTION I

1. In order to bring our two main cultures together we recommend the creation of the Federal District of Ottawa in which the two main cultures would be equitable represented. The creation of a federal district has several definite advantages. Firstly the barrier that an English capitol in English Canada creates would be done away with. Ottawa would then belong to the nation and both cultures could feel free and at ease on common Canadian ground. Secondly, this district could be made into an embodiment of a true and distinctive Canadian culture based on bilingualism and biculturalism. We recommend that in this federal district; all civil servants be bilingual; that all government business be conducted and transacted in both languages, and that the city be developed along truly Canadian lines. We recommend the creation of parks and monuments using Canadian art and sculptor; the creation of Canadian museums showing both heritages; the cultivation of a bicultural and bilingual atmosphere; the street signs in both languages and finally we would also recommend that all Federal M.P.'s be beilingual. We feel that this is not too much to ask in a bilingual country and if such a stipulation were adopted it would attract the better educated man for the post of M.P.

2. We feel that this district can best be governed in the following way. Nine aldermen would be elected from Ottawa and three from the rest of the Federal District. The mayor would be elected from among the aldermen by themselves. Three commissioners appointed by the Federal Government, with powers to advise the mayor and council, and to act as liason between the Federal Government and the district council. One of the commissioners is to be a prominent educationalist, one to be a lawyer and one to be an engineer. Two of the commissioners must be residents of the district and one at least must be Canadien.

3. Since the federal district will have added expenses owing to its unique task of creating a distinctively Canadian and Bicultural atmosphere, we feel that the district should have extra powers of taxation. The federal district should have all powers of direct taxation; indirect taxes should be divided with the federal government according to need; and 50% of the income tax from this area should be kept by the federal district. The federal government should subsidize all parks and liveral art projects and also continue those grants the city now receives from the province. The federal government should pay Ontario for the loss of taxing priveliges.

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4. Education in the district will be dealt with in Section III of Government and also under the independent topic of education.

1. EDUCATION - Footnote in Section Three ---- Page------

I. GOVERNMENT

SECTION II

1. This section on government will deal in a general way with the matter of federal-provincial relationships. We make very few definite recommendations but we shall try to provide a clear picture of our idea of a distinct and strong Canada. Firstly, we would like to see a strong and centralized government in Canada; a government that could provide vigorous and powerful leadership without worry of any provincial interference in any important field of legislature. We would recommend that the provinces lose the power they hold over immigration and any power having to do with the ammending of the B.N.A. Act. We would also recommend that the federal government take over partial control of education and all residual powers. We would like to see more use of the federal veto in provincial affairs.

2. We think that this would result in a stronger more unified Canada by lessening feelings of sectionalism, creating a stronger identity with Canada and freeing the federal government from petty provincial meddling.(2)

Ref. 1. Education refer to Section 111 on Government and also to the topic Education.

2. Such as is now happening in connection with the with the flag issue. B.C., Manitoba and Newfoundland all refuse to fly the new flag.

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I. GOVERNMENT

SECTION III

1. Our third main recommendation under the general topic of government is the setting up of a Department of Education and Culture at the federal level.

2. It would be the responsibility of this department to call, and conduct, federal-provincial conferences on education. At these conferences a standard level of education for all of the provinces should be decided upon, and maintained by federal inspectors conducted by the department. The provinces should be left to develop their own curriculum but Canadian texts should be urged by the Department as far as possible. The Federal Department should see that there are equal opportunities for French minorities in all provinces to be taught in French. The standard of these schools and the facilities provided should be enforced by federal inspectors.

3. This Department of Education should also set up night schools and correspondence courses so that every adult will have an opportunity to learn French.

The Department should also encourage C.B.C. French courses on both television and radio.

4. Lastly but perhaps most important this federal department should take over and enlarge the Student Exchange Program, a thousand fold. This above all things would breed the plant Canada so needs; Tolerance and Understanding. (See Footnote)

5. So far we have only dealt with the education half of this department. By naming this department the Department of Education and Culture we intend that it also take over the task of creating and cultivating a distinct national image by the promotion of Canadian culture.

The job of this department would be the advertising of Canadian talent (artist, writers, musicians, acotrs, sculptors, poets) through television and radio (the C.B.C.) and exhibits and fairs.

6. Another duty would be the publicity of Canadians to Canadiens and vice versa. Let Canadians become more familiar with each other. The uncrossable barrier that lies between the country at this moment breeds ignorance and ignorance breeds intolerance. Perhaps this barrier of ignorance could be removed with the help of a little publicity.

7. Lastly and most strongly we would urge the commission to make some provision in its recommendations to limit American influence. We feel that a distinct Canadian culture can never grow to maturity if it is choked off at infancy by the strong grip of the American influence. We would urge restrictions on American magazines, American Newspapers (which can influence our population tremendously) and also on American textbooks that are being used in our schools.

Footnote I. Any reference to the Department refers to the Federal Department of Education and Culture which we are recommending.

Footnote II. The Department of Education and Culture would be solely in charge of education in the federal district. Here they would set up a truly bicultural-bilingual and Canadian system of education for the rest of the provinces to copy.

Footnote III. Proof of American influence in Canadian magazines and newspapers during the last election to discredit the Conservative party.

NEWS MEDIA

SECTION II

1. The part the press has played in contributing to the breach in Confederation is significant for two main reasons:

a. The power of the press in creating public opinion. For most people the daily newspaper represents the principle means they have to aquaint themselves with present-day events, the reasons and personalities behind them, and conditions which make them possible. Because of this monopoly on information, the press has a tremendous influence on the way people react to news events.

b. Because of this power, any misunderstanding among reporters, editorial writers, and columnists, any prejudices or biases of the individual newspaper tends to reproduce itself in the general public on a geometric scale.

2. The daily newspaper has an important educational function to perform; though fulfills it generally with competence and responsibility, on the bilingualism question it has proven itself irrational, emotional and adolescent in its approach. The often appalling ignorance of newswriters and commentators, of even the most basic and clear-cut issues, poses a considerable danger to the reading public which is largely unwary of danger in this direction. The biases and prejudices of the press go largely unnoticed.

3. For example, consider this choice bit of raw misinformation** thrown out to the public after the "Laurendeau Gang" had visited in Calgary.

"Monday's hearings in Calgary of the Royal Commission on Bilingualism and Biculturalism didn't appear to have made much of a contribution towards solving any of Canada's problems as a nation...

**The Calgary Herald, Page 3, June 10, 1964

"Alberta, indeed all of Western Canada, has on the whole maintained an attitude of dignified coolness towards this issue. There is a sharp contrast between this attitude and the shrill outbursts of provincialism that emanate with such disturbing frequency from Quebec.

'It will, therefore, come as no surprise if, beneath their polite veneer of tolerance and patience, many Western Canadians are becoming fed up to the teeth with the wailings of Quebec and are hardening in their resistance to the more outrageous demands of French-speaking Canada.

'In certain circles, there appears to be a misunderstanding of the major issues involved. It is not a question of determining what is best for Quebec-

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'In certain circles, there appears to be a misunderstanding of the major issues involved. It is not a question of determining what is best for Quebec-

but what is best for Canada. The term"equal partnership between the founding races" has been bandied about far too much....because it smacks of a two-nation theory which is clearly unacceptable in a nation which should be one and indivisible.

'The suggestion of one speaker...that Canadians must"forget about the glories of Napoleon and the Charge of the Light Brigade" was a gesture of defeatism, indicating that because some people are incapable of living with the facts of their own history, these facts should be erased from the slate of time.

'Other proposals to the sommission have been equally unrealistic. The idea of a fully bilingual Canada is an illusion. English-speaking Canadians living in Quebec will obviously benefit from a knowledge of French. On the other hand, French-speaking Canadians in other parts of Canada should be prepared to learn English. It was suggested Monday a national French radio and television be extended across Canada. This would be a ridiculous waste of the taxpayer's dollars, particularily when it would be of value to only infinitesimal fractions of the population outside Quebec."

4. The disbelief of the Commissioners will supply all necessary comment to this classic example of misconception, half-truth, warped logic, and emotionalized yellow journalism. Our own disgust is inexpressible.

5. One fact that can be gleaned from the obscure (but none the less infuriating) comments of this editorial is that the editor thinks he knows what he is talking about, but he very patently doesn't. The Commissioners have stated, time without number, that full bilingualism was an impossible thing to achieve. This was repeated several times during the meetings with the Commission in Calgary. Apparently the editor was hiding beneath his "veneer of tolerance and patience" when the idea was even mentioned. At any rate, he was unable to register this concept and still maintains that the business of the Commission is to urge bilingualism on the Canadian people.

6. This is only one example of numerous occasions on which the English-language press has displayed a complete lack of data to back its statements. We suggest that there is little justification for this unenlightened attitude.

7. Another aspect of this problem is the question which has been repeated so often and so loudly that it has come to be accepted as "Newspaper Gospel"

"Why don't the French-Canadians set down their grievances?"

8. Time and time again, prominent Canadiens <u>have</u> defined their position-in the French-language press, in national magazines, on television and radio

interviews, and in public meetings. This information is readily available, if only the press elite will have the maturity and the responsibility to seek it out.

"Indeed, a moment's reflection suggests that if English-Canadian editorial writers would spend less time parroting the request (that French Canada define its position) and a little more time reading French-language publications, they would be a great deal less confused.**

9. However, if the press elite finds this impossible, if the high-school French will simply not stand the strain, or, indeed, if the whole thing is too laborious, there is another alternative. This is to wait until someone else does it and, in the meantime, to keep silent. On such important questions as are now facing this nation, there is no excuse for "running off at the mouth" without a full grasp of the facts; there is no reason for the categorical "no" of the editorial from the Herald.

10. It is also difficult to justify the bad semantics which have complicated this question from the beginning. Politicians, newspapermen, members of the general public--practically everyone, in fact, who has had anything to do with the development of the controversy-have failed to define their terms. What is meant by "associate state", for example? Generally speaking, there has been a splashing about of superlatives, invective, "glittering generalities", that the textbooks cover. This is regrettable-but largely preventable.

11. What is needed here is so simple that it defies reality. Logic, pure logic, that is all. It would mean that editors and commentators would think before they wrote. It means that politicians would have to put the country before the party, in the House of Commons; and outside, they would have to put the reason before votes.

12. We realize that we have not made very many concrete suggestions in this section, but we suggest that in the area of human communications, there is little that can be said that is not equally abstract. However, the congealed essence of what we have been saying is....

**Ramsay Cook, Canadian Forum, September 1963.

"Le pouvoir des mots est réel. Dans une situation tendue, il faut donc manier les vocables comme on manipule un explosif: avec autant de décision que de circonspection." **

13. Can Canada resolve its difficulties?

"Not unless we can talk clearly. Good language alone will not save (Canada). But seeing the things behind the names will help us to understand the world we live in. Good language will help us to communicate with one another about the realities of our environment, where now we speak darkly, in alien tongues."***

**Gerard Pelletier, La Presse, Montreal, May 20, 1964.

***Stuart Chase, The Tyranny of Words, 1938.

RADIO & TELEVISION

SECTION IIb

1. The basic principle underlying this section is the application of mass communication. We feel that the media of radio and television have not yet been utilized to their fullest extents in encouraging a "dialogue" between the two founding cultures. Indeed, so little work has been done in this field that it is possibly the first in which direct and concrete steps can be taken to alleviate the barrier of misunderstanding and ignorance between the "two solitudes".

2. We believe it would be of value to examine the degree of French-network content in both television and radio in western, English-speaking Canada--it is here that a definite change can be made, not merely signal efforts. Only the Canadian Broadcasting Corporation, which could receive directives from the government on policy concerning bilingualism and biculturalism, will be dealt with.

3. It is sufficient to say that radio programming in any way connected with the culture or language of French-speaking Canada is practically non-existent. Two fifteen-minute Montreal-produced programmes each week seem not to represent the full cultural force that Radio-Canada might impress on English-speaking Canada. However, the efforts of the C.B.C. in bringing to the listener the editorial viewpoints of Quebec journalists (however infrequent they may be) is a step in the right direction. In addition, the C.B.C.'s "Show from Two Cities" and the "Festival" production of "Le Medecin Malgre lui" are just a small and laudable indication of what sort of co-operation between the two networks there might be.

4. But these are examples of often greatly opposed, struggling attempts on the part of the public network to break the barrier. Now an analysis of the causes of this opposition to French-network influence, and why such high aims encounter difficulty, is in order. Let us examine the subject in point form:

1. Initial prejudice--inasmuch as prejudice in Canada most commonly takes very subtle forms, and is thus unadmitted, it would be expected that this accusation might give rise to objections. However, we can argue a number of very salient points: in almost all cases of telecasting of a decidedly Quebec - oriented nature

(i.e. the French Language is heard untranslated as in "Le medecin malgre lu i") there is an immediate and perhaps conditioned reaction indicated by comments such as "...Just another C.B.C. attempt to shove biculturalism down our throats..." or "...I found that the French accents were very uncomfortable to listen to; why doesn't the C.B.C. use people who can speak well..." or comments rejecting the possibility that there might be any value in absorbing French-Canadian culture, the phrase itself having even become distasteful. We feel that this lack of objectivity and lack of curiosity towards Quebec is widespread. It seems to be another manifestation of the criticisms piled on Quebec, perhaps the definite first of many new and deep-rooted differences being erected between the two nations.

2. The taxpayers' money--an obvious objection to French-network programming, the cry that the C.B.C. is wasting time and money is often also heard applied to the English network.

3. It is quite widely agreed that, unfortunately, the C.B.C. has not over the years built up an increasing French-Canadian flavour in its programmes. Thus the sudden inclusion of even a small number of bilingual productions (in light of the troubled situation) raises objections, however unfounded they may be. We suggest this is one reason why English Canada has not had the opportunity, through the powerful medium of television, to build an acquaintanceship with Quebec and its personalities.

We shall now attempt to suggest remedies to the previous points; we are hardly interested in mere symbolic gestures which often give rise to petty argument (e.g. the changing of "C.B.C." to "Radio-Canada").

1. We would ask the C.B.C. to continue its efforts despite all criticism, to bring English-speaking Canada such programmes as "De ville en ville". These would, in our view, gradually become less regarded as experiments and more as a regular fact of Canadian television.

2. The problem of "wasting" taxpayers' money is not insurmountable. We would suggest that a decrease in costs might be realized with the showing of the same programmes on both the English and French networks.

3. To be considered when economics warrant, is the inclusion of English and French subtitles over French and English television productions, a practice we believe to be frequent in Europe. In addition, the C.B.C. should continue to expand its French radio network across western Canada.

4. Nor is the building of a familiarity with les Canadiens now impossible. The most immediate and important change that could be effected in programming is a subtle (but not Insidious) one indeed: the inclusion of French-Canadian personalities in English-Canadian programs is hardly too much to ask. It has been done most successfully in the television programme "Enquiry", with Laurier Lapierre who we feel has received great respect in the scene of English-Canadian political commentary.

The basis, then, behind these proposals is a genuine belief that the two cultures need not be completely isolated on two networks, a belief that programming on C.B.C. radio and television is too solidly either English or French, in fact so riduculously solid that it gives absolutely no indication (at least on the English network) of the dual-culture reality of our nation.

EDUCATION

SECTION III

1. It is of cardinal importance that, in order to facilitate changes in the educational system of Canada, it will necessitate an amendment in the Canadian constitution which give the provinces jurisdiction over education, that is Section #93 of the British North America Act. However, to have education under federal control would have many and great advantages: the most important of these is that since education is the foundation upon which the future of a nation rests, a federal educational system would certainly foster unity and assist to disseminate the high degree of sectionialism and provincialism existing in Canada today; moreover, a somewhat standardized educational system would eliminate the substandard qualities in some subjects in different provinces and bring all the many systems into a very high degree of excellence in the one federally controlled system incorporating the advantages of the provincial systems and dissolving each of their disadvantages; finally, having standardized degrees from school would allow the individual to easily pursue a career or enter a university anywhere in the nation without preparatory learning, in order to "catch up" to that particular province's degree.

2. Firstly, since the actual basis of teaching a course is the textbooks that are utilized they should be repatriated to the Canadian viewpoint. This particularly to the French texts now in usage in the English speaking provinces. French is taught as a foreign language and not as a language that is officially recognized as Canadian. This idea has been expanded to ridiculous proportions in that a great deal of English speaking Canadians think of the French language and indeed the whole part of the Quebecoes as foreign to Canada when in actuality they have been Canadian for over three centruies. But, if the French textbooks were orientated toward Quebec, perhaps this subconcious idea of the foreignness, so to speak, of Quebec would be dispelled and French would become more and more Canadian (as indeed as it already is and has been for a long time) in the minds of English-Canadians. For example, the textbook could concern a French-Canadian (henceforth in this brief we are going to abolish for our usage, the terms English and French Canadian and replace them with Canadian and Canadien respectively) family who live in Quebec City and their life, customs, religion and geography as well as their tongues. The student would learn his slang, idioms and colloquialisms to really feel that he has come in contact with Canadiens and know he will not be lost as to speaking a different form of the language. But alongside the Canadien

form he would learn also the French form so as to be able to compare the similarities and differences of the Canadien French and the Parisian French but the emphasis would be on the Canadien French.

3. However, the idea of "foreignness' mentioned above is not only fostered by the French courses in the schools but also by some of the other subjects studied. Wherever Canadiens are referred to as "the French" or Quebec is termed French" or there are sentences that indirectly or sub-conciously infer that Canadiens are not Canadian, this foreign idea is being assisted. This must be remedied through revision of the textbook or discarding it for another pro-Canadian one.

4. It is obvious that not nearly enough emphasis is put on pronounciation of the French language in the French courses. Indeed, one does not have to give one hours practice in pronouncing it in order to pass the course. That is, if one can translate the ideas but pronounces "Il fait beau anjourd'hui; le soleil buille" as "ill fayt pow ogeoordhooée; le soalil brillee" one can still pass the course. But because speaking the language is one half of learning it, surely some test in pronounciation should be necessary and the passing of it necessary for passing the course. Furthermore, in order to learn how to pronounce the language better and speak it more easily the institution of language laboratories at the junior and senior school level would be needed. But their effectiveness has already been proven and they would assist greatly in remedying this situation so they would be well worth their usefulness. However, there is one unseen advantage to this: because English-speaking peoples generally are more self-concious about talking in anothers' tongue these language laboratories would eliminate this feeling because Canadians would actually improve their pronounciation through more advanced media.

5. Moreover, since it has been proven that the individual learns a language with decreasing facility beyond the age of eleven years, the commencement of learning French should be at grade one on, then gradually increasing in complexity to the teaching of grammar and idioms at a more advanced age. So, one would be able to learn bits of French alongside English at an early age until the actual learning of the language.

6. However, to ensure the nation's minority groups of not having their culture submerged, the optional learning of these other tongues would commence after the elementary grades of school.

7. The aforementioned situations and solutions have been stated only from the viewpoint of English Canada however, we expect much the same things exist in French Canada and thus many of the same procedures and remedies can be carried out there.

8. Next, there should be the establishment of a federal education conference of course under the auspices of the Canadian government. These conference meetings would occur regularly but the department which heads the conference should be in continuous consultation all year round and meet in the federal district of Ottawa where there should be a permanent secretariat and head quarters. The department would have elected provincial delegates and be headed by a sort of Minister of Education. There would be many functions of this conference: to coordinate and interrelate the curricula of the school programs which would bring about a more cohesive and unified subject matter at the school level. Next, it would encourage teacher mobility between areas and, in particular, between the English and French-speaking regions in Canada which would, in turn, create equal educational opportunity and standards in the nation. No longer would one region have lower standards of education than another and adverse conditions and migrations from these areas would be eliminated. Furthermore, this conference should be responsible for coordinating a system of travel scholarships in the nation thus bringing about a better cohesion of the nation because of intermingling of the students to study in other regions of the country. Of course, this would assist greatly in unifying the nation. Along with these travel scholarships the conference would take over, organize and expand student and teacher exchange visits between English and French-speaking solitudes of Canada. These visits including student teacher seminars on biculturalism. The federal departmental conference should coordinate a system of teacher training in a federal college devoted to certain areas of teaching, for instance Canadian history and geography, but in particular the teaching of languages in school. There would also be emphasis in this college on culture to help the teachers to become acquainted with the cultural aspects of the language and the teachers would pass it along to the pupils. The federal government would maintain immediate authority over the conference's department and the conference as a whole, whereas the provinces would maintain authority over their own delegates and have only secondary jurisdiction over the conference's decisions. In this way perhaps the provinces and citizens of Canada should realize that a strong central government is needed for Canada's very existence and this federal con-

ference would assist greatly in carrying out this strength of federal government.

9. Finally there is great need to discard the medieval distinctions concerning religion that are in education. Perhaps it is in this field that there is the greatest need for modernization of our educational system, because here in Canada the controversy over religion in education has not been in keeping with the recent developments in the Vatican City, Geneva and the United States over the rapidly increasing understanding of peoples of a different faith. There is a growing trend towards secularization in the schools and if this were brought about, there could be no controversy over separate schools. For instance, there could be no separate schools, which indeed serve to separate peoples of a different religion, but all students regardless of faith would attend the same schools but could take religion study as an optional subject. This would lessen the contribution to a schism by bringing together students of different faiths and, particularly in Canada, would eliminate the basic ignorances and prejudices of religion through education and further aid in unifying Canada into one dualcultural nation.

QUESTIONNAIRE ON BICULTURALISM

SECTION IV

1. In order to examine the general feelings of Western Canadian High School Students on the question of biculturalism, the four submitters of this brief composed and distributed a questionnaire to 608 students in grades ten, eleven and twelve at Queen Elizabeth Senior High Schoo, Calgary, Alberta on May 29, 1964.

2. Thus we now present the results in percentage form from this questionnaire. We have drawn our own conclusions from it and ask the Commissioners to do the same. We generally feel that these results are quite accurate and demonstrative of Western Canadian High School Students' general opinions.

3. The questions asked and their percentage results from among 608 students follow:

SUBSTANTIATED RESULTS FROM BICULTURALISM QUESTIONNAIRE

1. Do you consider yourself first, second, third? (number in order of most loyalty)

	1st.	2nd.	3rd.
a Canadian	60.0%	11.5%	28.5%
a Calgarian	37.3%	31.4%	31.3%
an Albertan	2.7%	57.1%	40.2%

2. What is your primary ethnic group? (e.g. German, Italian, English)

English-62.3%, Canadian-5.4%, Scots-5.3%, German-4.8%, Irish-3.1%, Dutch-3.1%, French-2.4%, Norwegian-1.5%, Welsh, Ukrainian, Swedish, Italian, American, Russian, Danish, Polish, Hungarian, Chinese, Czechoslovakian, Lithuanian, Icelandic, Japanese, Spanish, Romanian-10.6%, No answer-1.5%.

3. What is your religious affiliation?

Protestant-80.9%, Roman Catholic 3.1%, None-3.1%, Non-Christian-1.3% No Answer-11.6% (N.B. This question was not really consequential because the poll was taken at a Public School of mainly non-Roman Catholic registration).

4. Which political party do you favour?

Progressive Conservative-34.4%, Liberal-29.3%, Social Credit-9.2%, New Democratic Party-5.6%, No Opinion-21.5%.

5. Do you take a French course in school?

Yes-54.8%, No-43.4%, No Answer-1.8%.

6. Have you had any contact with French Canadians?

Yes-31.6%, No-66.1%, No Answer-2.3%

7. (a) Do you believe there is a distinctive Canadian image, aside from American influences?

Yes-50.5%, No-32.2%, No Opinion-17.3%

7.(b) Do you believe that biculturalism plays an integral part in developing a Canadian image?

Yes-56.1%, No-34.9%, No Opinion-9.0%

7.(c) Do you believe that taking a French course in school is a contribution to Canadian nationalism?

Yes-45.9%, No-46.1%, No Opinion-8.0%

8. Check those items which you think are involved in being a Canadian

(a) Speaking English only-61.3%, (b) Speaking French only-4.1%, (c) Speaking both-31.6%, (d) Speaking either-30.8%, (c) Disliking American influences-15.1%, (f) being born in Canada-42.1%.

Any of your own suggestions? (for this we received many suggestions too numerous to be given here. Here is a random selection)

(g) Having a strong loyalty to Canada, (h) Having interest in Canadian affairs, (i) Recognizing Canada as YOUR country, and doing something about it, (j) Less crabbing on part of French, (k) Being a Canadian and not an Englishman or a Frenchman in Canada, (l) A distinctive Canadian national flag, (m) Buy Canada, (n) No Canadian unity; unity lies in annexation to the U.S., (o) Making Canada a unilingual nation, (p) Following Lord Durham's ideas, (Q) Ottawa should control education, (r) Government should take a firm stand with Quebec, (s) Making the Quebecers learn English.

9. Do you think that Canada should be annexed? - To the U.S.

Yes-16.4%, No-80.8%, No opinion-2.8%.

10. (a) Do you think the English language is superior to other languages?

Yes-37.0%, No-61.5%, No Opinion-1.5%

10. (b) Do you think there should be only one recognized language in Canada?

Yes-37.1%, No-43.3%, No Opinion-19.6%

11. Do you think the French-Canadian culture is more distinctively Canadian than the English-Canadian Culture?

Yes-20.4%, No-74.5%, No Opinion-5.1%

12. Do you think the C.B.C.'s efforts at presenting aspects of biculturalism are worthwhile?

Yes-53.6%, No-40.8%, No Opinion-5.6%

13. Do you think the student exchange program with Quebec should be expanded?

Yes-81.7%, No-15.9%, No opinion-2.4%

14. Are you interested in any way in the aspects of bilingualism and biculturalism; that is have you formed any opinions?

Yes-53.8%, No-43.4%, No Opinion-2.8%

15. Do you believe there is any valid reason for complaint from French Canada?

Yes-34.5%, No-62.3%, No Opinion-3.2%

16. Of the following names check those you recognize:

Rene Levesque-20.4%, Gerard Girouard-36.4%, Maurice Lamontagne-32.4%, Marcel Chaput-30.6%, Claude Jodoin-66.5%, Alphonse Ouimet-10.8%, Maurice Duplessis-44.0%, Real Caouette-77.5%, Jean Lesage-82.9%.

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This brief is respectfully submitted by;

PATRICK GRASSICK

DAVID LITCHINSKY

RAYMOND YOUNG

ALAN CAMERON

NO.: 780-819

TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism.

AUTHOR: Patrick Grassick, David Litchinsky, Raymond Young, Alan Cameron. Calgary, Alberta.

Brief of 20 pages; 5 main recommendations.

REMARKS OF ANALYST:

The authors accept the essentially bi-cultural nature of Canada. Recommendations are made with a view to strengtening Canadian unity on a bi-cultural foundation. The authors feel that these goals may best be achieved through constitutional amendments and measures designed to strenghten the central federal government particularly in the areas of education and culture.

ATT.: RESEARCH:

How representative can the questionnaire (Section V) be considered?

Section II: (Last Page) Is it the practice in Europe to use sub-titles on multi-lingual television broadcasts?

Section III: (First Page) Can French texts presently in use be re-written in order to teach "Québecois" rather than foreign French?

TABLE OF CONTENTS: PAGES

N.B. Since the pages are not numbered, paragraphs are indicated as clearly as possible.

N.B. The detailed recommendations are not separable, therefore, they must be read together with the main body of the brief.

SUMMARY:

"Section I - Government" 2nd - 6th page

The British and French cultures must remain strong and distinct but together should be the dual foundation of a common and distinct Canada; this can be done by amending the B.N.A. Act, creating a strong central government and transcending provincialism.

A Federal District should be created with an equitable representation of both main cultures. All civil servants and federal M.P.'s should be bilingual.

The civic structure of the area should nonetheless be retained but the District should have all powers of direct taxation. Indirect taxes should be divided with the Federal Government and 50% of the income tax should be retained by the district. The Federal Government should subsidize parks and cultural projects, replace present provincial grants to the city and compensate Ontario for the loss of taxing privileges.

The B.N.A. Act should be amended to create a stronger central government involved in education with all residual powers. A Federal Department of Education should see that French Canadian minorities have equal opportunities, should supervise standards and establish night school and correspondence courses. Student Exchange programmes should be increased a thousand fold. The Culture Department should provide more opportunity for Canadians and Canadiens to meet and should limit American influence.

"Section II - News Media" 7th - 13th page

The press plays a powerful role in creating public opinion and yet on the bilingualism question has proven itself irrational, emotional and adolescent. (e.g. Editorial "The Calgary Herald" - June 10, 1964)

Newspapers have repeatedly asked "Why don't the French-Canadians set down their grievances?" in face of clear answers in the French press.

Pure logic is the only solution to this problem. More care should be taken with our use of words.

There has been insufficient effort made to present French-produced programmes to English-Canadian listeners and viewers, causing, in part, the complaint that the C.B.C.'s expenses are too high.

The C.B.C. should continue its efforts to bring to English-speaking Canada such programmes as "de ville en ville".

Costs could be reduced by showing the same programmes on French and English networks.

Inclusion of subtitles should be considered, as is the practice in Europe.

French-Canadian personalities should be exposed subtly to English Canadians.

"Section III - Education" 14th to 17th page

A federal educational system would certainly foster unity and dissipate sectionalism and provincialism. Standards throughout the country would be raised to a high degree of excellence and travel between provinces would be facilitated. Constitutional amendments to achieve such a system are recommended.

French texts should be oriented toward Quebec; presently French is taught as a foreign language with no relation to Canada i.e., French Canadians are called "the French".

Pronunciation tests should be required for promotion in French courses. Language laboratories should be made available.

Options should be allowed to the children of other minority groups to acquire knowledge of their mother tongue.

A federal education conference should be established. (CF Supra)

The medieval distinctions concerning religion in education must be discarded, reflecting changes of religious climate in Vatican City, Geneva and the United States. There should be no separate schools.

"Section IV - Questionnaire on Biculturalism" Last three pages

-"Substantiated Results from Biculturalism Questionnaire" on the answers of 608 high school students in Calgary, 1964, in answer to sixteen questions.

CONFIDENTIAL

BACKGROUND PAPERS

Did not appear

Brief #: 780-819

Patrick Grassick, David Litchinsky, Raymond Young, Alan Cameron (Calgary)

EDMONTON

A. INFORMATION ON INDIVIDUALS

This is a group of young people.

1. HOW BRIEF WAS PREPARED

Questionnaire on bilingualism and biculturalism carried out among high-school students at one high-school in Calgary is incorporated into the brief.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 2 para. 1	What do you suggest as a common identity?
p. 2 para. 2	How can the British and French cultures remain strong and distinct and yet be "lashed firmly together"?
p. 2 para. 3	What sections of the BNA Act are you especially concerned with?
p. 3 para. 1 Government, Section I	Could you geographically describe your suggested federal district? Does your use of the word bilingual mean French and English?
p. 3 para. 2	"Nine aldermen from Ottawa and three from the rest of the federal district". What is meant by the rest? Could one of the federal commissioners be the mayor?
p. 3 para. 3	"Two of the commissioners must be residents of the district and one at least must be Canadien". Where should the third one be from? Should the Canadian be a resident? Should part of the federal district be located in Quebec, and if so would the same financial structure apply?

p. 4 Section II	Would you allow the provinces to deal with other countries in cultural matters?
p. 5-6 Section III	Would you suggest a complete interchangeability of grades between the provinces?
p. 5-6 Section III	Would your suggestions make it necessary for the schools to be non-confessional?
p. 5-6 Section III	Could private schools continue to exist?
p. 8 para. 4	Why does this article disgust you, and what did you do about it?
p. 9 para. 11	How does one bring logic in a creative medium?
p. 9 para. 12	How does one govern the press without infringing upon its freedom of expression.
p. 11 para. 2	Are you suggesting that the "government" should make bilingualism compulsory on the CBC?
p. 11-12	How often would you like to see a program such as "De ville en ville?
p. 11-12	How many French speaking personalities could the English speaking audience accept?
p. 14 para.1-7	How would you go about implementing your first 7 recommendations under this heading?
p. 17 para. 9	Would you allow Private schools and colleges to continue to operate ?
p. 18 questionnaire	How representative of Western Canadian High School students are these replies?

21/7/65

Rapport à la Commission Royale d'Enquête

sur

le Bilingualisme et le Biculturalisme

par

La Commission Scolaire Publique de Calgary

Calgary Public School Board
Office, McDougall School,
412 - 7th Street S.W.,
Calgary, Alberta

Le 19 novembre 1964

Rapport à la Commission Royale d'Enquête sur
le Bilingualisme et le Biculturalisme par
La Commission Scolaire Publique de Calgary

La Commission Scolaire Publique de Calgary désire remercier la Commission Royale d'enquête sur le bilingualisme et le biculturalisme pour l'occasion qui lui est donnée de présenter son point de vue afin d'encourager le bilingualisme et d'améliorer les relations entre Canadiens de langue française et Canadiens de langue anglaise.

Résumé des conclusions et recommandations

Etant donné ses origines historiques, donnant naissance à deux cultures fondamentales, certains problèmes doivent être résolus si le Canada veut subsister et prospérer. Mais que celui qui, par principe, adopte une culture, consente à s'informer de la philosophie fondamentale de l'autre et beaucoup de ces problèmes seront résolus.

La Commission Scolaire Publique de Calgary croit qu'un programme d'études de langue française, dans le genre de celui décrit dans cet abrégé, pourrait être introduit dans n'importe quelle circonscription scolaire du Canada. Un tel programme aiderait nos enfants à comprendre l'unique double nature du Canada et contribuerait à un meilleur entendement du point de vue des Canadiens de langue française. Cependant la réussite d'un tel programme dépend d'une disponibilité en professeurs parlant couramment français. En conséquence la Commission formule les recommandations suivantes.

1. Que le Ministère de l'Education au Québec établisse une liste de professeurs de français, dûment qualifiés, qui accepteraient d'enseigner le français dans les secteurs de langue anglaise du Canada, pendant une année, pour remédier au manque de bons professeurs de français dans ces secteurs.

2. Que le Ministère de l'Education au Québec, en accord avec sa contre-partie dans les autres provinces, mette sur pied un programme d'échanges permettant aux professeurs de français des autres provinces du Canada d'enseigner

au Québec pour une durée d'une année. Nous pensons que ceci contribuerait à une plus grande compréhension des difficultés auxquelles nous faisons face maintenant, et aiderait éventuellement à leur disparition.

1. Alors que le Canada approche du centenaire de la Confédération, la menace pesant contre son unité nationale est un de ses plus sérieux problèmes. La situation nous est présentée tel que Québec et les Canadiens de langue française d'un côté, et de l'autre le reste du Canada. Malheureusement, la radiodiffusion, la télévision et les journaux parlant de l'agitation au sein politique canadien, émettent le point de vue des fanatiques aussi bien de langue anglaise que de langue française. Il en ressort l'impression que le Canada est divisé en deux camps complètement et irrémédiablement séparés dont le but est de détruire la Confédération.

2. La Commission Scolaire Publique de Calgary croit qu'il y a un troisième camp où est la majorité des Canadiens. Là nous trouvons les millions de Canadiens de langue française comme de langue anglaise qui, de l'Atlantique au Pacifique, aimeraient voir un Canada uni, développer et maintenir son caractère propre. Un pays bilingue, unique dans l'hémisphère occidental, où les droits des Canadiens de langue française seraient respectés et où le caractère national serait renforcé et enrichi par la fusion des deux cultures.

3. Si nous devons subsister et prospérer en tant que nation, ajustements et compromis doivent être consentis parmi les gens des deux cultures. Ceci demande que chacuns réalise les problèmes de l'autre.

4. A Calgary, vivant dans une région de langue anglaise, il y a très peu, pour ne pas dire aucune possibilité de rencontre quotidienne avec les Canadiens de langue française qui forment aujourd'hui le tiers de la population du Canada. Si nos enfants doivent grandir et vivre dans un Canada uni, un certain niveau de bilingualisme est essentiel à la réalisation des espoirs et aspirations des Canadiens de langue française et des Canadiens de langue anglaise, et à la contribution culturelle que chaque groupe fait à notre pays.

5. Pour augmenter l'éfficacité de l'enseignment du français à Calgary la Commission Scolaire Publique et la Commission Scolaire Catholique ont revisé leur programme respectif afin qu'un cours de français oral-télévisé-soit mis à la disposition du niveau primaire pour les enfants des IVe, V^{e}, et VIe années. Ce cours est connu ici sous le vocable "Parlons Français".

6. Ce cours de français oral "Parlons Français" était institué en 1961 comme premier pas dans le développement d'un plus haut degré de compétence dans l'usage de la langue française dans le système scolaire de Calgary. Ce développement était un effort communautaire mettant à contribution maints éléments de la ville de Calgary. L'Association des Parents et des Maîtres était des plus enthousiaste et depuis quelques années avait demandé aux deux commissions scolaires d'instituer l'enseignement du français dans les classes primaires. Gracieusement un émetteur local de télévision a aloué le temps nécessaire aux émissions ainsi qu'une aide technique importante dans la réalisation de ce programme. Egalement le soutien de l'Université d'Alberta - Calgary - a été d'une aide précieuse.

7. Ce cours commença sur une base d'essais dans vingt écoles publiques et huit écoles catholiques. Une leçon consiste en une session préparatoire de quinze minutes par le professeur dans sa classe; ensuite quinze minutes d'une leçon télévisée par l'émetteur CHCT-TV, les films étant fournis par le "Modern Language Project" et narés par Madame Anne Slack. Deux sessions de 15 minutes consacrées à la révision suivent chaque émission télévisée. Cinq sessions télévisées et instruction s'y rapportant sont données chaque semaine.

8. Après évaluation du cours en Juin 1962 et 1963 il fut décidé de l'étendre à toutes les classes élémentaires ressortant de la Commission Scolaire Publique et de la Commission Scolaire Catholique de Calgary. Deplus les écoles rurales pouvant capter le programme télévisé depuis Calgary ont montré un intérêt considérable. Afin de donner plus d'éfficacité à ce programme, la Commission Scolaire Publique de Calgary fournit à ces écoles rurales toute l'assistance nécessaire quand celle-ci est sollicitée.

9. Pour souligner la progression de ce programme nous avons dressé le tableau suivant:

Nombre d'élèves inclus dans ce programme (Les chiffres entre parenthèses indiquent le nombre de classes)

Ecoles Publiques

Année	IVe	V^{e}	VIe	Total
1961-62	1241 (36)	---	---	1241 (36)
1962-63	1124 (31)	1220 (33)	---	2344 (64)
1963-64	4428 (123)	1281 (34)	1061 (30)	6700 (187)
1964-65 (estimation)	5327 (152)	4428 (123)	1281 (34)	11036 (309)

Ecoles Catholiques

Année	IVe	V^{e}	VIe	Total
1961-62	281 (8)	---	---	281 (8)
1962-63	305 (8)	198 (5)	---	503 (13)
1963-64	1077 (37)	281 (8)	198 (5)	1556 (50)
1964-65 (estimation)	1368 (45)	1077 (37)	281 (8)	2726 (90)
1964-65 Grand Total (deux systèmes)				13762 (399)

10. "Parlons Français" est administré par un inspecteur dont le rôle est de coordonner l'enseignement de la IVe à la VIe année, de maintenir les contacts nécessaires entre directeurs, professeurs, l'Université d'Alberta et l'émetteur CHCT-TV.

11. L'expérience acquise pendant les années d'éssais a démontré que dans l'avenir la réussite de ce programme dépendra surtout de l'enthousiasme et de l'état de préparation des professeurs intéressés. Du fait que, dès le début, des liens étroits étaient établis avec l'Université d'Alberta, Calgary, un cours supérieur facultatif était offert en 1962 pour aider les professeurs des cours élémentaires utilisant le programme "Parlons Français".

12. Calgary possède fort heureusement d'excellents professeurs de français qui ont eu l'initiative d'organiser un échange d'étudiants entre l'Alberta et le Québec. Depuis 1939 plus de 80 étudiants ont bénéficiés de bourses pour poursuivre leurs études de français à l'Ecole des Beaux Arts de Banff ou à l'Université Laval du Québec. Mademoiselle Catherine Barclay, professeur de français dans les écoles secondaires de Calgary, créa "Le Cercle Français" qui organise ces échanges. Dernièrement des échanges d'étudiants ont eu lieu entre Calgary ou Banff et la France. Les professeurs de français de Calgary organisent également des Clubs Français dans chaque école secondaire de Calgary afin d'aider les étudiants à atteindre plus de facilité dans l'usage de la langue française.

13. Il est impossible de mesurer à quel point l'aide apportée par l'Université a contribué à la bonne marche du cours élémentaire de français mais, sans aucun doute, la plus grande partie du succès que nous connaissons est dûe à l'enthousiasme de notre directrice d'étude Mademoiselle Germaine l'Abbé qui a été une source d'inspiration continuelle dès le début du programme.

14. Ajoutons que la Commission Scolaire Publique de Calgary donne un cours du soir pendant les mois d'automne et d'hiver pour ceux des professeurs des cours élémentaires qui ne peuvent pas suivre ceux de l'Université.

15. A l'automne de 1963 la Commission Scolaire Publique de Calgary autorisa des bourses de $500.00 plus frais de route pour n'importe quel professeur relevant de sa juridiction voulant bien se rendre pour une année au Québec en échange avec un professeur de langue française. Bien que huit professeurs firent une demande de bourse nous étions informés par l'Association Canadienne de l'Enseignement, par l'intermédiaire de laquelle nous avions tenté d'organiser cet échange, que ces professeurs ne pouvaient pas être acceptés par les Commissions françaises parcequ'ils n'étaient pas Catholiques Romains.

16. Grâce à la coopération de Monsiéur A. M. Cairns, directeur, les facilités de l'émetteur CHCT-TV ont été mises à la disposition du publique. Les leçons filmées sont télévisées à 9 heures 15 du matin, par cycle de 3 jours, aux élèves des IVe, V^{e}, et VIe années. En plus quatorze programmes de 15 minutes ont été montés sur place, en studio ou non, et un documentaire court métrage a été réalisé. Ce film "On Parle Français à Calgary" fut présenté à la conférence de l'A.C.E. à Québec en Septembre 1963 et s'est avéré d'une utilité incontestable comme film préparatoire pour les professeurs et aux réunions de l'Association des Parents et des Maîtres.

17. Techniquement parlant beaucoup a été appris sur l'enseignement audio-visuel par ces productions locales. Les techniciens de CHCT-TV ont donné leur temps et leur talent sans compter, quand nous y avons fait appel. Soulignons particulièrement l'aide de Monsieur Ron Katzin directeur technique dont le grant intérêt et l'entendement en matière d'enseignement par télévision assure le programme d'un haut standard de réalisation.

18. L'étape est désormais atteinte où le Programme Elémentaire de Français donne des résultats suffisants pour permettre aux élèves de comprendre et parler français avec facilité et plaisir. Le besoin maintenant est d'intégrer le programme élémentaire avec celui des écoles. secondaires. Le premier groupe d'étudiants ayant trois années de "Parlons Français" est entré en VIIe en septembre 1964. La Commission a autorisé l'introduction du programme "Voix et Images de France" dans vingt cinq écoles secondaires et envisage pour les professeurs un cours du soir préparatoire et, dorénavant, à l'Université les professeurs seront familiarisés avec le contenu du cours et les méthodes audio-visuelles. Un conseillé spécialisé a été nommé au niveau du secondaire pour coordiner le programme et travailler en liaison avec l'inspecteur du programme élémentaire.

19. Eventuellement un programme d'ensemble est envisagé englobant un cours continue de 9 années.

Années IV - VI	Parlons Français	Niveau I & II & III
Années VII - VIII	Voix et Images de France	Premier degré
Années IX - X	Voix et Images de France	Deuxième degré
Années XI - XII	Culture et civilisation Française	D'après les textes de Didier

Conclusions

20. Etant donné ses origines historiques, donnant naissance à deux cultures fondamentales, certains problèmes doivent être résolus si le Canada veut subsister et prospérer. Mais que celui qui, par principe, adopte une culture, consente à s'informer de la philosophie fondamentale de l'autre et beaucoup de ces problèmes seront résolus. C'est dans le domaine de l'enseignement que nous devons essayer de developper une philosophie qui mettra en valeur les avantages d'un Canada unifié ainsi que l'esprit d'entente nécessaire pour y parvenir.

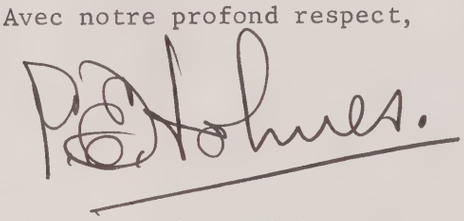
21. La Commission Scolaire Publique de Calgary croit qu'un programme d'études de langue française de ce genre pourrait être introduit dans n'importe quelle circonscription scolaire de langue anglaise du Canada et contribuerait à un meilleur entendement du point de vue des Canadiens de langue française. Cependant la réussite d'un tel programme dépend d'une disponibilité de professeurs parlant couramment français. En Alberta nous avons les plus grandes difficultés pour obtenir un nombre suffisant de professeurs bilingues. Nous croyons savoir que les autres régions de langue anglaise du Canada connaissent les mêmes difficultés.

Apostille

1. Nous recommendons que le Ministère de l'Education au Québec, mette sur pied un programme d'échanges permettant aux professeurs de français dûment qualifiés d'accepter d'enseigner le français dans les secteurs de langue anglaise du Canada, pendant une année. Ceci pour remédier au manque de bons professeurs dans ces secteurs.

2. Nous recommandons également que le Ministère de l'Education au Québec, en accord avec sa contre-partie dans les autres provinces, organise un programme d'échanges permettant aux professeurs de français des autres provinces du Canada d'enseigner au Québec pendant une année. Nous pensons que ceci contribuerait à une plus grande compréhension des difficultés auxquelles nous faisons face maintenant et aiderait éventuellement à leur disparition.

Avec notre profond respect,



Glenn E. Holmes, C.A.
Président
Commission Scolaire Publique

Submission to the Royal Commission

on

Bilingualism and Biculturalism

by

Calgary Public School Board

Calgary Public School Board
Office, McDougall School
412 - 7th Street S.W.
Calgary, Alberta

November 19, 1964

Submission to the Royal Commission on Bilingualism and Biculturalism by the Calgary Public School Board

The Calgary Public School Board wishes to thank the Royal Commission on Bilingualism and Biculturalism for this opportunity to present its views for promoting bilingualism and better relations between the French-speaking and English-speaking segments of Canada.

Summary of Conclusions and Recommendations

Because of its historical background, giving rise to two basic cultures, Canada faces special problems which must be solved if it is to endure and prosper. Many of these problems will be resolved if those who subscribe primarily to one culture learn to understand the basic philosophies of the other.

The Calgary Public School Board believes that a program in French language study similar to that described in this brief could be implemented by any school district in the English-speaking areas of Canada. Such a program would help our children to understand the unique dual nature of Canada, and contribute toward a better understanding of the French-speaking people's viewpoint. The success of this type of program, however, depends upon an adequate supply of teachers who speak the French language fluently. The Board therefore recommends as follows:

1. That the Department of Education in Quebec compile a roster of adequately qualified French-speaking teachers who would be willing to teach French in the English-speaking areas of this country, for a period of a year, to alleviate the shortage of good French teachers in those areas.
2. That the Department of Education in Quebec, in co-operation with similar departments in other provinces, develop an exchange program to enable French teachers in other parts of Canada to teach in Quebec on a one-year assignment. This, we feel, would contribute to a greater understanding of the problems we now face, and assist in their eventual solution.

1. As Canada approaches the centenary of Confederation, the threats to our national unity pose some of our greatest problems. The situation is presented to us as Quebec and French Canadians being ranged on one side and the rest of Canada on the other. Unfortunately, the views expressed by radio, television and newspaper reports of the turmoil taking place in the body politic of Canada today are mostly the viewpoints of extremists - both English-speaking and French-speaking. The impression is given that Canada is divided into two completely separate and irreconcilable groups who are committed to destroy Confederation.

2. The Calgary Public School Board believes that there is a third group - and that the majority of Canadians belong to this group. This group is composed of the millions of Canadians from coast to coast, both French-speaking and English-speaking, who would like to see a united Canada develop and maintain an identity of her own. A bilingual country, unique in the western hemisphere, where the rights of the French-speaking people would be retained and where the national character would be strengthened and enriched by the fusion of two cultures.

3. If we are to endure and prosper as a nation, accommodations and compromises must be made by peoples of both cultures. This requires an understanding by both English-speaking Canadians and French-speaking Canadians of each others problems.

4. In Calgary we are living in an English-speaking section of the country, which offers little, if any, opportunity for daily contact with the French-speaking citizens who today total one-third of Canada's population. If our children are to grow up and live in a united Canada, some degree of bilingualism is essential to an understanding of the hopes and aspirations of both French speaking Canadians and the English-speaking Canadians and the cultural contribution each group makes to our nation.

5. In order to increase the effectiveness of the teaching of French in Calgary, the Calgary Public School Board and the Calgary Separate School Board revised their respective French programs so that an oral French course was made available by way of television instruction at the

primary level for children in Grades IV, V, and VI. This course is referred to locally as "Parlons Francais".

6. The "Parlons Francais" course in oral French was instituted in 1961 as the first step in the development of a higher degree of competence in the use of French in the Calgary School systems. This development was a community effort involving many elements in the City of Calgary. The Calgary Council Home & School Associations was most enthusiastic and for some years has requested the two Calgary School Boards to institute French instruction in the elementary grades. A local television station has provided broadcast time and a considerable amount of help in the presentation of the program as a public service. The University of Alberta in Calgary has been most helpful in its support.

7. The course began on an experimental basis at twenty schools in the Calgary Public system and eight schools in the Calgary Separate system. Instruction consists of fifteen minutes of preparation by the classroom teacher, followed by a fifteen minute program on open-circuit television provided by Station CHCT-TV from films produced by the Modern Language Project and narrated by Madame Anne Slack. Two fifteen minute review periods by the classroom teacher follow the television program. Five periods of TV and follow-up instruction are provided each week.

8. The course was evaluated in June of 1962 and 1963 and has been extended to include all elementary schools in the Calgary Public system and the Calgary Separate system. In addition, there is considerable interest in rural schools that are able to pick up the televised programs from Calgary. The Calgary Public School Board supplies these rural schools with assistance upon request to make the programs more beneficial.

9. The growth of the program is outlined in the table on the next page:

Number of pupils in program (figures in brackets indicate number of classrooms)

PUBLIC SCHOOLS

Year	Grade IV	Grade V	Grade VI	Total
1961-62	1241 (36)	---	---	1241 (36)
1962-63	1124 (31)	1220 (33)	---	2344 (64)
1963-64	4428 (123)	1281 (34)	1061 (30)	6700 (187)
1964-65 (estimate)	5327 (152)	4428 (123)	1281 (34)	11036 (309)

SEPARATE SCHOOLS

Year	Grade IV	Grade V	Grade VI	Total
1961-62	281 (8)	---	---	281 (8)
1962-63	305 (8)	198 (5)	---	503 (13)
1963-64	1077 (37)	281 (8)	198 (5)	1556 (50)
1964-65 (estimate)	1368 (45)	1077 (37)	281 (8)	2726 (90)
Projected total (both systems) 1964-65				13762 (399)

10. "Parlons Français" is administered by a supervisor who co-ordinates the instruction from Grades IV to Grades VI and who maintains close liaison with principals, classroom teachers, the University of Alberta and television station CHCT-TV.

11. Experience gained in the experimental years has shown that the future success of this program will be largely determined by the enthusiasm and preparedness of the classroom teachers. Because of the early close liaison established with the University of Alberta in Calgary, a senior education option course was offered in 1962 which was designed to help elementary teachers using the "Parlons Français" course.

12. Calgary has been fortunate in having several excellent teachers of French who have taken the initiative in sponsoring an exchange of students between Alberta and Quebec. Since 1939 more than 80 students have been provided with language bursaries to study in Banff at the School of Fine Arts or at Laval University in Quebec City. Miss Catherine Barclay, a teacher of French in Calgary High Schools, inspired "Le Cercle Francais" which sponsors these exchanges. Lately, student exchanges have been arranged between Calgary or Banff and France. The teachers of French in Calgary schools also sponsor French Clubs in all Calgary High Schools so that students may achieve more facility in the use of the French language. Much credit is due these teachers for this additional effort to encourage understanding of French language and culture.

13. It is impossible to assess the extent of the University's contribution to the effectiveness of the Elementary French Program, but without doubt, much of the success so far enjoyed, is due to the enthusiastic leadership of the course instructor, Miss Germaine L'Abbé, who has been a source of inspiration since the program's inception.

14. In addition, the Calgary Public School system provides an in-service course during the fall and winter months as an alternative for those elementary teachers who are unable to attend university.

15. In the fall of 1963 the Calgary Public School Board authorized bursaries of $500.00 and travelling expenses for any teacher on its staff who would be willing to go to Quebec on a year's exchange with a French-speaking teacher. While eight teachers on the staff of the Calgary Public School Board applied for this exchange, we were informed by the Canadian Education Association, through which body we tried to arrange this exchange, that they were unacceptable to the Quebec French speaking Boards because they were not Roman Catholics.

16. Thanks to the co-operation of the Station Manager, Mr. A.M. Cairns, the facilities of CHCT-TV have been made available as a public service. Film lessons are broadcast at 9:15 A.M. on a three-day cycle to pupils in Grades IV, V, and VI. In addition, fourteen 15-minute programs have been

produced locally, either in the studio or on location, and one short documentary film has been produced. This film "On parle français à Calgary", was shown at the CEA Conference in Quebec during September, 1963, and has proved to be of great value as a teacher preparation film and for use at Home and School Association meetings.

17. As a result of these local productions, much has been learned of educational television techniques. Technical personnel of CHCT-TV have been generous with their time and have offered their advice and experience freely whenever it has been sought. Special mention must be made of the work of Mr. Ron Katzin, Technical Director, whose great interest in and sympathetic understanding of the problems of educational television ensured a continuing high standard of production.

18. The stage has now been reached where the Calgary Elementary French Program is producing significant results in terms of the pupil's ability to comprehend and to speak French with ease and enjoyment. The need now is to integrate the elementary program with that of the Junior High Schools. The first group of students with a background of three years in the "Parlons Français" program entered Grade VII in September 1964. The Board has authorized the introduction of the "Voix et Images de France" program in twenty-five Junior High Schools, and plans have been made for teacher preparation in a special in-service class and at the University. Teachers will thereby become familiar with the course content and with audio-visual techniques. A specialist consultant has also been appointed at the secondary level to co-ordinate the program and to work in liaison with the Supervisor, Elementary French program.

19. Eventually, a total French language program is envisaged with a sequential nine-year course as follows:

Grades IV - VI	Parlons Francais	Levels I, II, III
Grades VII - VIII	Voix et Images de France	Premier degré
Grades IX - X	Voix et Images de France	Deuxième degré
Grades XI - XII	Culture et civilisation Française	Based on texts by Didier

Conclusions

20. Because of its historical background, giving rise to two basic cultures, Canada faces special problems which must be solved if it is to endure and prosper. Many of these problems will be resolved if those who subscribe primarily to one culture learn to understand the basic philosophies of the other. It is in the field of education where we must try to develop a philosophy which accentuates the advantages of a united Canada and the spirit of understanding which is necessary to make it work.

21. The Calgary Public School Board believes that a similar program in French language study could be implemented by any school district in the English-speaking areas of Canada. Such a program would help our children to understand the unique dual nature of Canada and contribute towards a better understanding of the French-speaking people's viewpoint. The success of this type of program depends on an adequate supply of teachers who speak the French language fluently. In Alberta, we have experienced a great deal of difficulty in obtaining an adequate number of bilingual teachers. It is our understanding that other areas of English-speaking Canada have experienced similar difficulties.

Recommendations

1. We recommend that the Department of Education in Quebec compile a roster of adequately qualified French-speaking teachers who would be willing to teach French in the English-speaking areas of this country for a period of a year to alleviate the shortage of good French teachers in those areas.

2. We further recommend that the Department of Education in Quebec, in co-operation with similar departments in other provinces, develop an exchange program to enable French teachers in other parts of Canada to teach in Quebec on a one year assignment. This we feel would contribute to a greater understanding of the problems we now face and assist in their eventual solution.

All of which is respectfully submitted,

Glenn E. Holmes, C.A.
Chairman
Calgary Public School Board

NO: 780-822

TITLE: "Submission to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: Calgary Public School Board

(8 pages in French)
Brief of 7 pages; 2 recommendations

REMARKS OF ANALYST:

This brief is submitted in French and English.

The brief gives an account of an oral French course, "Parlons Français", now in use in all Calgary elementary Grades IV - VI (Public and Separate). The course features a fifteen minute open-circuit television program, preceded and followed by classroom instruction. Eventually a sequential nine-year course is envisaged.

It is felt that the philosophy of a united Canada, where English-speaking and French-speaking cultures are respected, can be best developed in the field of education. The authors believe that programmes similar to its own can be undertaken elsewhere in English-speaking Canada. The limiting factor being the supply of teachers, they recommend that the Quebec Education Department co-operate with other provincial authorities via teacher exchanges based on a roster of qualified French-speaking teachers willing to teach French in English-speaking areas of Canada.

ATT.: RESEARCH

- The Research Section may find it worthwhile to analyze and evaluate the success of the Calgary Programme and Approach.

- Note the expansion of the Programme - Page 4

- Note the difficulties in the way of teacher exchanges by reason of religious differences, in this case of unacceptability of Non-Roman Catholics to French-speaking Quebec School Boards - Page 5

- Note the cooperation received from local TV stations. Page 5

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The impression given by the press of the present situation is that Canada is divided into two irreconcilable groups committed to destroy Confederation; however, the majority of Canadians, French- and English-speaking, belong to a group which would like to see a united Canada where the rights of both groups would be maintained. This requires mutual understanding and compromises. (Paragraphs 1 - 3)

Calgary offers little opportunity for daily contact with one third of Canada's population; some degree of bilingualism is necessary if children are to live in a united Canada. (Para. 4)

The Public and Separate School Boards of Calgary in 1961 initiated oral French courses, via television, for children in Grades IV - VI. (Para. 5)

The course, "Parlons Français", has received support from the Home and School Association, a local television station and the University of Calgary. (Para. 6)

The course which was begun in twenty Public and eight Separate schools has been extended to all elementary schools; it consists of fifteen minutes classroom preparation, fifteen minutes of open-circuit television based on Modern Language Project Films and two fifteen minute review preriods; five periods of TV and follow-up instruction are provided each week. (Para 7 - 8 - 10)

Table showing growth of the program in Public and Separate Schools. The projected total in both school systems for 1964-65 is 13,762. (Para 9)

Experience has shown that the success of the program depends on the enthusiasm and preparedness of the classroom teachers; in 1962, the University of Alberta began a senior education option course designed to help elementary teachers using the "Parlons Français" course. (Para. 11)

Calgary has been fortunate in its large number of student and teacher exchanges with Quebec and, lately, with France. A recently attempted exchange of teachers failed because the Calgary applicants were not Roman Catholics. (Paras. 12 - 15)

A large amount of original production of TV programs and one documentary film has resulted in experience in educational television techniques. (Paras. 16 - 17)

The course is now beginning to show results; eventually a total French language program is envisaged with a sequential nine-year course. (Paras. 18 - 19)

"Conclusions" - (Paras. 20 - 21) Page 7

Many of Canada's problems will be resolved if citizens subscribing basically to one culture learn the other's basic philosophy; a philosophy which accentuated the advantages of a united Canada must develop in the field of education.

A similar program could be implemented by any school district in the English-speaking areas of Canada. The great difficulty is in obtaining qualified teachers.

46 Chartwell Road.,
Toronto 18, Ontario

March 10, 1965

Royal Commission on Bilingualism
and Biculturalism

P.O. Box 1508

Ottawa, Ontario.

Gentlemen:

During the past year, the newspapers of most Canadian cities have carried frequent reports about the task facing the Commission as well as accounts of the public hearings held so far. Both English and French Canadians have had much to say concerning the emergency now facing Confederation and I have been following the accounts of all this with much interest. Ever since it was my experience to live for some months in the province of Quebec, I have been forming opinions about this matter of Canada's dual culture and personality. I am happy that the formation of the present commission has given associations and individuals interested in this matter an opportunity to make those ideas known to an official body expressly set up to receive them.

Feeling that the Commission's time during the public hearings may be more profitably occupied by hearing representatives of organizations than by listening to endless scores of individuals, it is not my desire to appear personally during public hearings. Rather I would like to submit in this short brief, my considered opinions: One Canadian's views on Bilingualism and Biculturalism.

Very truly yours,

Bernard H. Buller

Bernard H. Buller

ONE CANADIAN'S VIEWS ON BILINGUALISM AND BICULTURALISM.

Around the time when the present Royal Commission was formed, Canadians were being told that our Confederation of ten Provinces was facing a National emergency. Especially before the 1963 Federal Provincial Conference, the news media were full of reports and editorials concerning the conflicting views of the Provincial leaders and the government at Ottawa. Not the least of this journalistic activity has centered around what can be called " The Emerging Quebec " a so-called " nation within a nation " whose vocal and radical minority groups have, it is to be hoped, focused the eyes of English Canada on the Province of Quebec and on what the French Canadian people consider to be their special problems.

We are told that French Canadians feel that they do not have equality of opportunity with the English Canadian majority. Some have said that they are discriminated against in industry and even in Crown corporations and the Federal Civil Service. Quebec's Premier Lesage has called for more concern to promote understanding between the two great national groups. Everywhere, it seems, English speaking Canadians are being asked to understand French Canada. The French are here clearly in the advantageous position (as far as getting sympathetic understanding is concerned) of being in the minority. It is a feature of crises such as we are faced with today, that majorities are always being asked to understand minorities; it is never the other way around.

revolution, the control of industry and commerce fell into the hands of " the English."

Much of this situation has persisted right into the twentieth century. Between the two world wars there was a period of resentment against industrialization in French Canada. It was feared that mechanization and big business concerns would destroy " the old way of life." Also the voters of Quebec persistently kept in power, provincial governments which could be counted on to defend the Quebec cause. The administration of the late Maurice Duplessis, and those of his predecessors retained their power on the basis of appeals to narrow provincialism and cultural isolationism. The inevitable result of all this has been that while well educated and suitably qualified Frenchmen have always had good positions even in industries controlled by outside interests, the real power and money in Quebec was for years not French.

We have an unfortunate parellel for this state of affairs in Canada as a whole. Whilst Canadians in general have been too cautious or too unwilling or just not able to invest vast amounts of money in their own country's developement, millions of dollars have been poured into our country from outside our borders. We have grown mightily and prospered and this imported money has helped build Canada into a great nation, but today our government finds itself at a loss for a means of controlling the foreign investment situation effectively. Something must be done, but the solution to the problem when it is found, must be one that will harm neither Canada nor the investors. The state of affairs described is clearly one of our own making, and

even those Canadians who do not particularly favour an overabundance of foreign ownership of Canadian industry are being made to realize that this is a situation we will have to live with for some time. Furthermore any changes we make in this area will have to take into account the fact that we do have some obligations to those who have made capital investments in Canada. Certainly we cannot blame the foreign investors (who are now taking their profits home) for coming here while the welcome mat was out, nor can they be expected to hand over control of their profitable ventures because, "we can handle it now ourselves, thanks."

Quebec also finds herself today the unhappy victim of a situation of her own making. But rather than tailoring her methods to better succeed in the Canada around her, she is trying to change the mainstream of Canadian public opinion to accept her the way she has always been. Over the years Quebec has of necessity imported much non French administrative and technological talent. Little wonder that control of many Quebec industries has fallen to the English Canadian and American stockholders and industrialists with whose capital and know-how these industries were built. Now that Quebec is experiencing a renewed pride in her accomplishments and destiny, she wants a greater measure of control over commerce and, we are told, equality of opportunity with the rest of Canada. Now the vital point that many of today's liberal minded biculturalists are missing is that this equality (of opportunity at least) being sought has in fact always been there. The race is as always to the swift -- if the Quebecois now feel that they want a greater share of the prize, the thing to do is not to cry out to those whose efforts have earned them the lead: "Stop the world, I want to get on!" but to take advantage of the opportunities which have been there,

virtually ignored all along, that they may be the better prepared to succeed.

This greater measure of control over industry and commerce we hear so much about is not something to be asked for and duly received on a silver salver. Quebec (or any other province for that matter) is only entitled to as much control and economic influence as she can get by honest competition and without a lot of unique concessions, special priviledges, and short sighted, narrow minded bits of provincial protectionist legislation.

For many years the educational system in the province of Quebec was not designed so as to produce scientists, engineers, economists and management scientists in the same numbers and of the same quality as it turned out graduates in the classics and the humanities. This fact, coupled with a high school system somewhat less than successful in encouraging potential dropouts to graduate, has contributed directly to the widening of the acedemic gap between English and French Canada. Quebec now claims that this has reached large proportions. What else could have been expected in view of the large number of people in Quebec who possess only an elementary school education? What kind of labour could one expect from generations of people freely allowed to leave parochial schools at the age of fourteen? Certainly not a labour force geared to the technological advances of the second half of the twentieth century. There have been recent complaints that most of the engineering technicians working in Quebec are educated in Ontario. Quite so ... those doing the complaining should soberly reflect on the fact that the reason they don't have any is because they have never bothered to train any.

It has evidently occurred to a segment of the French Canadian population that something having to do with the language, customs or traditions of Quebec appears to be keeping them apart from opportunities being enjoyed by other Canadians. Countless scribes have defined and redefined the problem and seem to have come to the common conclusion that the remainder of Canada discriminates against French Canada. What utter nonsense! The crux of the problem is simply this: Opportunity has a way of coming to those who are ready for it ... if there has ever been any lack or apparent lack of opportunity in French Canada, she has only herself to blame! Her leaders have in the past, usually been asleep at the switch ... Today is here now, Quebec is not ready.

Along with the talk of discrimination and inequality of opportunity has come the idea that if Quebec can only get from the other provinces increased understanding and a reappraisal of her place in Confederation, the inequities will disappear. While the reality of any inequality is open to question, the important point is that what French Canadians are asking now, a century after Confederation, is that the rules of the partnership be changed. This is almost like a novice golfer asking for a handicap so as to even the score ... except that Quebec is no beginner; she has been around longer than most other settlements on this continent. That the rest of Canada has made out alright under the old rules is a reflection on Quebec, not on [illegible]

If the people in French Canada as a minority feel that the fact that they are French is preventing them from reaching the higher echelons of the ladder of success, it would perhaps be wiser for them to see what they could do to make themselves fit into the Canadian majority rather than to start a campaign to get the rest of the provinces to fall into line with them. The fact that such an insidious

campaign is exactly what is intended was sharply confirmed in 1964 when Lester Pearson told a Young Liberal convention that it would be desirable for Canadians to have a "dual nationality" or something to that effect. This was reported to include the idea that every Canadian would eventually know both national languages. Although not even the most avid and vocal separatist openly proclaims that this is one of the things the New Quebec is looking for, the fact that the Prime Minister of Canada considered it politically expedient to make this statement in public is most disquieting to those who want nothing to do with the French language.

Our Constitution does not provide for any guarantees of the French language outside the Federal government and the Province of Quebec. Even there its use is classed as Permitted; nowhere is there any statute that makes either language mandatory. As far as the law is concerned, the choice of language in private life is left up to the individual. Yet French Canadians feel that they have cause for complaint when for instance, an employer considers an applicant's knowledge of English before hiring him. When a man is looking for a job, he is in effect marketing his skills and experience to employers. Whether he is hired will depend to a great extent on whether or not he possesses the qualifications required by the prospective employer. Mastery of a language must be considered to be one of the applicant's marketable skills: Imagine an English speaking reporter trying to get a job with La Presse. He would in all probability be turned down because he lacked an essential qualification, the ability to use the French language. We only seem to hear of this when it happens in reverse. Any person who feels that lack of one language is holding him back must recognize this as his individual problem; he should overcome the language barrier himself, and not ask that others remove it for him.

It seems inconsistent that the twentieth century which finds the English language used to some degree in almost every nation on earth should see an important segment of the population of one of the great English speaking nations trying to render subdominant this universal tongue. The historic refusal of French Canada to embrace this common language of commerce can now only be described as regrettable. But her continuing opposition to the sheer necessity of conforming to the ways of the remainder of North America is almost without parallel as an example of Nationalism gone awry. Recently in Northern Quebec, a spokesman for the local school board wanted English taught only in the secondary schools because "its emphasis in the primary grades would reduce the effectiveness of instruction in the primary language - French". While I am in agreement with the general principal that -- it is hard enough to teach one language effectively in grammer school, why make things more difficult with two -- I am convinced that it is at least partly due to this unceasing effort by Quebec's educators, political leaders and clergy to keep French Canada's own language and culture predominant and pre-eminent that we now find a sizeable portion of Quebec's population whose loyalty is mistakenly oriented towards "La Belle Province" rather than "From Sea to Sea". The nationalistic sentiment spawned by these policies has had its effect. Recently there have come forward such divisive suggestions as the one put forward by Le Devoir that "Quebec obtain exclusive jurisdiction in immigration matters within the province." Surpassing this in audacity is the proposal that would almost certainly balkanize Canada in short order: that Confederation be changed to a loose knit association between the provinces, with the Federal Government looking over Canada's affairs like a toothless old dog: able to growl when displeased, but having no power with any teeth in it to rule effectively.

It is estimated that 270,000,000 people on this earth today speak the English language. We as Canadians are fortunate enough to have this widely used tongue as virtually the only universal language in almost all the provinces. From coast to coast we do business in English. Any suggestion that even the business community of the rest of this vast country of ours should learn to do business with Quebec in French so that the so called French nation within a nation can feel at home and "equal" must be rejected out of hand as totally impractible. The idea that any majority as large as the English speaking majority in Canada should have to for example, initiate the teaching of French to its children to please a minority in another province cannot be justified on any grounds. And yet Quebec wants the French language to receive the same treatment outside of Quebec that English now gets in French schools. The reason Quebec must increase her emphasis on English in the schools is not some trifling question of bilingualism for its own sake ... it has become a matter of survival. If Quebec's sphere of influence is to increase, her people must be able to communicate as well in New York as they do in Contrecoeur. And they will have to do it in English!

Certainly there is nothing to be said for trying to force the day to day use of a particular language on individuals who prefer the other. However I think it is unfortunate and indeed undesirable that we perpetuate and encourage this dualism by the official use, recognition and teaching of more than one language.

The next point is perhaps best introduced by a remark made by the Rt. Hon. Lester Pearson early in 1964. Speaking over the French and English radio network of the CBC he said: "And we must recognize that Quebec in some vital respects is not a province like the others but the homeland of a people."

Does our Prime Minister not think that to the people of the other nine provinces Canada is a homeland. Maybe these smooth words were designed to produce a favourable reaction in Quebec. Perhaps though, Mr. Pearson's words have inadvertantly paid homage to the regrettable fact that whilst most Canadians are 'non-prefix Canadians', the Quebecois owe their prime allegiance to THEIR motherland, Quebec.

By continually echoing over the years that "Quebec is not a Province like the others" the French Canadian Nationalist has succeeded in creating limited acceptance of the idea that Quebec really is and for some reason must continue to remain, different. No careful observer could deny the fact that there is something different about Quebec all right ... but the notion that things must stay that way is something else again. Quebec is, by her own admission lagging other provinces. She will catch up only by being progressive. And braying about how special she is only delays Quebec's progress.

Clearly the patriotism and loyalty of French Canada inward is misdirected. If we are ever to achieve true Canadian unity there can be no room in this country for petty inter-provincial rivalries and bitterness. The whole IS greater than its parts ... we must place the best interests of Canada as a nation ahead of what may seem good for individual provinces, even though these best interests may represent opposite viewpoints.

The root causes of today's National Crisis can certainly be traced to a recurring theme in English/French relations since before Confederation: reduced to simple terms this is -- mollycoddling! Since the beginnings of Canada's history, Quebec has become accustomed to an endless stream of concessions from Federal Governments. Demands never cease: the

answer to the now classic question, "what does Quebec want?" is of course, "as much as she can get!" The government of Quebec wants the best of both worlds: to be master in her own house and to get as much housekeeping money out of the Federal Government as possible. The worst part of all this is not that Quebec may eventually get away with her demands; other provincial leaders spurred on by Mr. Lesage's triumphs may also decide they want to have their cake and eat it too and the resultant Federal Provincial bickering would soon make a mockery of Confederation. (Witness Mr. Robarts disgusting performance recently over the National Pension Plan.)

Though the idea will surely not appeal to the nationalistic French Canadian , I think it can be said with certainty that if Montcalm had won on the Plains of Abraham in 1759, every Canadian would be a French Canadian today. The present situation in Quebec is ample proof of this theory; when there concessions to be made, Quebec always looks to Ottawa to make them. It is interesting to note that Quebec has never followed a policy of appeasement, she has never had to. In the clinches the Federal Governments have always given in. The time has come to reverse this trend!

Canada and Confeueration have been tolerant of exceptional demands from Quebec for so long that it has become perfectly natural for Quebec to ask for special concessions. She can almost surely be counted on to option out of virtually every new federal provincial scheme, (and of course, demand the money she would have received if she had joined the rest of the provinces in the scheme) not so much because because the Federal proposal is not worthwhile, but because no matter how good the plan is for the rest of Canada, it

it never seems to suit Quebec's peculiar needs.

Even Federal Provincial cost sharing programs which have been in operation with a considerable degree of success for some years have recently come under fire from the government of this "renewed Quebec". It has been suggested that Ottawa withdraw from such obviously (even if not constitutionally) Federal responsibilities as the health and unemployment insurance fields, the Trans Canada highway and the proposed pension legislation. The idea supposedly is that Ottawa should turn over to the dissenting province(s) the funds formerly allocated to these projects. The province would then set up its own equivalent of the old program. Not only would such an action have the disastrous effect of leaving the Federal government without a much needed lever on the provincial legislatures, but an undesirable lack of uniformity would soon develop across Canada in the field of social legislation.

Following Quebec's example, other provinces could conceivably elect to "rule their own houses". The result (and it would not take long) would be that each province would lean towards the types of social legislation it considered politically expedient and little or no provision would be made for others. I think it quite probable that if the vast quantity of money now administered in Quebec by the Federal government were handed over to Quebec with no strings attached, many of the necessary functions now financed with this money would be curtailed. The Quebec government would in all probability use this money to help Quebec's industrial development. While this is a noble purpose, it is unthinkable that it should be financed out of funds intended for public welfare.

of Canada, new recruits are immediately taught English if they do not already know it. We are reminded of Rene Levesque's remark that French Canadians were prepared to die for their country but they wanted to be able to die in their own language. While this idea has tremendous emotional appeal in Quebec, the concept of a bilingual or divided armed force is, from a military point of view, plainly ridiculous. A regiment of soldiers is supposed to move as one man; this goal could hardly be achieved with two languages in common use. Clearly the interests of our nation's defence are best served by a monolingual armed force.

The solution to the " Biculturalism dilemna," and a very real one it is at this crucial time in Canada's history, is simply to adopt a firm policy, to wit: " Absolute equality in all matters to ALL with special privileges to NONE."

In the fields of taxation this would mean offering each province the same choice of Federal Provincial tax sharing agreements; a province could collect its own income tax or allow the federal government to do so, but every Canadian regardless of his province of residence would contribute equally to the federal coffers no matter how heavy or light the provincial tax burden happened to be in his province. Equalization payments should be calculated so as to bring all provinces up to the national average only (if they cannot be eliminated entirely). These payments (the dole) like municipal welfare allowances to individuals, only teach the recipient how to better extend his palm; if those provinces currently receiving equalization payments know that the money will be available year

after year as long as they need it, then where is the incentive to progress to a state of complete financial independance. I can hardly picture Mr. Lesage, or any other provincial premier for that matter, saying to Ottawa, " Well Mike, we can pay our own way now ... won't need any equalization money this year ... in fact we should be helping out a few other have nots now." This type of progressive attitude from such a protectionist province as Quebec is difficult to imagine. Rather we are treated to such examples of isolationism as the recent edict which prohibits a few Ontario lumber mills from precessing Quebec's trees.

The constitution should be amended so that matters which are now being individually bungled by the provinces could be brought under federal control and supervision. This would remedy the present situation where one or two provinces by boycotting a useful federal idea can scuttle it entirely. In case a particular province did not approve of a certain Federal Provincial scheme, perhaps it could be allowed to drop out AND lose any funds involved as well. Certainly any dissentient province would think twice about depriving its citizens of the benefits of a generally popular national scheme if opting out meant that the money to finance their own homebrew equivalent would have to be found at home. The natural reluctance of voters to elect governments whose policies invariably produce high taxes would soon see less nationalistic and more federally minded legislatures. Also Canadians would see new life injected into cost sharing schemes now being repatriated.

A uniform set of regulations setting up educational standards across Canada should be inaugurated. These would do away forever with the parochial school systems of Quebec and similar inadequate methods to be found in other provinces and would establish one basic secular school system within whose general framework all local school boards would have to operate. This school system would teach primarily in English. Where local groups of ratepayers for one reason or another were dissatisfied with this English secular education, it would be their constitutional right to form their own private school systems (at their own expense) to teach in French or in any other language with English still a compulsory subject. Similar private schools are maintained today by various religious and ethnic groups desirous of giving their children an education emphasizing things not stressed by our public schools. Since the incorporation of such a plan would tend to encourage a gradual but complete acceptance of the English public schools, (the free ones) it would be only a matter of time until the French private schoolsystems finding themselves not in the continuing demand they had anticipated, would diminish in number. I suspect that if something like this had been done fifty years or so ago, we would have no emergency today.

All the foregoing suggestions could be counted on to be extremely unpopular in Quebec. There would be violent opposition on the grounds that Quebec would lose "sovereignty" and her "distinctiveness" and that French Canadians would be assimilated into the rest of Canada and be just like other Canadians and Quebec like any other province. Bravo! This unhurried process of assimilation might take half a century but the one nation we would have as a result would certainly be worth the wait.

One unlikely alternatative to the described process of gradual assimilation could be eventual total bilingualism and dual nationality. I say this is unlikely because Canadians as a whole would never allow such a thing to be foisted upon them. It is to be hoped that Canada's present state of cultural schizophrenia can be changed before it turns into the only other alternative: Quebec Separatism. Both of these so called solutions can be shown to have some merit but either one would only aggravate the basic problem: the French Canadian would be first French, then Canadian. There will always be rivalry between the two Canadas as long as there two. Especially if the minority Canada insists on being thought of not as a minority, but as another of the two majorities.

It is to be hoped that methods similar to the ones described are eventually put into effect. The gradual process of assimilation would reduce by attrition the present French minority to those militant ones to whom being French really means something; the hangers on and politicians out for easy votes having long since disappeared. Those remaining would become another of what we today call Canada's ethnic groups. Hopefully the program would in time be so successful that the specific constitutional language guarantees could be discarded with impunity. Canada would then really have ten provinces instead of nine plus New France.

Although the adoption of any or all of the suggested measures would increase extremist activity in the direction of Separatism, it is after all, the legislators and not the terrorists of Quebec who set official policy. No administration dedicated to the public good would ever promote Separatism. There is far too much to be gained by remaining within the Confederation and an intolerable amount to be lost by leaving it.

We cannot remain as we now are. The road ahead leads either through further fumbling attempts at biculturalism to inevitable continuing strife and disunity or to a monolingual country in which minority groups are successfully assimilated into the concordant majority. I do not believe that Canada can afford to lose Quebec as a member province, but even more strongly I cannot tolerate the idea of putting the needs of nine tenths of Canada at the disposal of the whims of one discordant province. Let us work together courageously for one great nation:

Absolute equality for <u>all</u> .. Special privileges to <u>none</u>!

///

APPENDIX.

In the November 8, 1963 edition of the Toronto Star, an article concerning the work to be undertaken by the Commission included a list of questions by Mr. Laurendeau who suggested that Canadians do some soul searching to find their own answers. I am sure that the Commission is truly interested in the opinions of those Canadians who are not too apathetic about the course Canada is taking and have at least formed ideas on the subject of Biculturalism. (There must be many who really do not care one way or the other.) After consideration I have prepared one set of answers to these questions. When the Commission's final report is made public, I for one will be most interested to read of the opinions of some of my fellow Canadians.

1: What is a Bilingual and Bicultural State?

* It could be defined as a nation having two national cultures, each with its own language. Any citizen of either group could successfully and without impediment enjoy the use of his own language and culture without regard to his area of residence in the country.

2: What is implied by the equality of two languages and cultures and under what conditions can it be achieved?

* A non-theoretical definition: The two languages could be considered equal in practical terms only when a French minority in Victoria received from its English neighbours completely unprejudiced acceptance, and when English residents of the Eastern Townships were likewise wholeheartedly accepted. Such a situation could only develop in a nation in which culture eagerly accepted and sought to share in the best features of the other culture.

This would imply ready acceptance of the 'other national language' by both English and French; not merely as a matter of necessity, but out of a genuine desire to better understand and communicate with the other national group.

3: Do Canadians want this equality? Will they accept the conditions without which it cannot be achieved?

* The majority of Canadians do NOT want a truly Bilingual and Bicultural state. Perhaps many would not say so in public, but by and large this country's citizens would not even for a minute consider giving up the status quo. If you think it would be difficult to get Albertans for example to learn French as a culture broadener then of course, it would be virtually impossible to get French Canadians in say, Chicoutimi to study English out of a genuine desire to better understand British Columbians. Imagine for example a government referendum on this whole question of the two culture idea. If each voter were given the choice between his own language as the one national language or a truly Bicultural state as described in the preceding paragraph, the results would produce only a minimal number of votes for the two nation concept. All the hypocrisy would be swept aside once and for all ... What English Canada wants of course is an English state, and what French Canada wants (ideally) is a French state. Of course Quebec realizes she could never change over the rest of Canada so it must be enough that Quebec is as French as possible. This makes Quebec different and introduces a distinction between Quebec's people and the residents of the

other provinces which Quebec herself has established. It means that relations between people in and out of Quebec are organized along cultural lines. As long as the two nation concept lives on, this division will exist. We try to assimilate our immigrants into the mainstream of our society so that they will function as Canadians and not as mere hangers on. Only through the gradual assimilation of all our minorities into a one nation concept can we remove these artificial barriers which the dual nationality myth puts in the way of Canadian unity.

4: What will be the part played by the other cultures?

* In a bilingual and bicultural state, immigrants and ethnic groups will to a large extent be assimilated into one or the other national group. In some cases this might take a second generation. Their diverse backgrounds will, as in the past, enable them to make useful and desirable contributions to the group which they join. Cultural groups apart from English and French would of course have no language or cultural guarantees as does the French group today.

Adding some of Mr. Dunton's questions:

5: Does your concept of equal partnership lead you to consider Constitutional amendments?

* To me, equal partnership requires equality of opportunity. Our Constitution provides this for all without regard to national origin, along with some special priviledges in the form of specific guarantees of the French language. Although these provisions violate the principle that there should not be special concessions made for a select group, they cannot now be forcibly removed once

in effect (unless the Constitution is renegotiated and a referendum held). However the special concessions now in existence should not be added to under any circumstances. Recent demands in Quebec for an entirely new Constitution in which French Canada would be a virtually autonomous member of a loosely knit semi-federation must be recognized for what they really are and uncompromisingly rejected. Such an arrangement would give Quebec the best of both worlds; in short, she could be a province in whatever domain it profited her to do so, and she could go her own way in whatever matters she was not completely satisfied.

6: Do you think that Canada should have a Federal Capitol District in which the two main cultures and languages would be equitably represented?

* First; no representation should be on any basis other than by percentage of population. If such a scheme were inaugurated, Quebec's representation would have to be on the basis of what percentage of Canadians are primarily French.

The only possible good to come out of a Federal Capitol District has nothing to do with Biculturalism. Perhaps the constant bickering between the Federal and Municipal governments over who should pay for street paving etc., would then come to an end. As far as equal representation of each culture is concerned, I believe all Federal appointments, hirings and promotions should be based solely on merit with no consideration whatsoever given to language unless the person would be directly required to use a specific language in the course of his work.

7: Do you believe that senior Civil servants should be able to understand and speak both French and English.

* This might be desirable but should not in any way affect an employee's salary, position or opportunity for advancement in the Civil service.

8: Are you in favour of extending offical bilingualism as it exists in Quebec to other provinces in the sense that both languages are used in statutes and debates of the legislature and in all provincial courts?

* Absolutely not! However I do think the cause of justice in our courts could be furthered if the courts had at their disposal a staff of qualified interpreters. The language of the court should remain English, but no man should be deprived of a fair hearing because he could not be understood.

9: Have you ever experienced language difficulties in any organization or business with which you are associated or with which you deal?

* My only experience has been in Montreal which is largely a bilingual city. At least one can always find someone to interpret. The impression I got in Montreal was that most people there have recognized a knowledge of English for the necessity that it is and have learned it for that reason.

10: What measures should be taken to safeguard the contribution of the other ethnic groups, such as the teaching of their languages in school?

Based on experience with Quebec, I would say that we should learn by our mistakes: as little safeguards as possible. However any ethnic group willing to meet the cost of private schools teaching accredited courses along with their own particular specialty

should have this right protected by the Constitution.

11: Do you think the mass media of communications such as the Canadian Press, the CBC, and the National Film Board could do more to develop in Canada the notion of equal partnership and of our cultural heritage?

* The Canadian Press is already doing much in an attempt to condition the English speaking Canadian public to ready acceptance of the dogma of equal partnership. Since the Press is not supported by public funds, it is entirely justified in supporting whatever it desires. However the CBC and the National Film Board dependant as they are on public money should stay away from what has clearly become a political issue and should leave it to the politicians.

In closing I would like to draw attention to a statement by Trevoir Lloyd, an assistant professor of history at the University of Toronto.

> "A Gallup Poll should be taken of English speaking Canadians asking ... Which would you prefer: to see everybody in Canada obliged to learn French, or to see the end of Confederation? ... My money says that a lot of people would prefer to see the end of Confederation."

I agree with Mr. Lloyd. I suggest that the inverse of this poll be circulated in French Canada.

Separatism, however unthinkable, is as far as I am concerned to be preferred to capitulation!

Mémoire Sur Le Bilingualism & Le Biculturalism.

- - -

Frédéric J. L. Bronner, Ph. D.
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- - -

Le jugement que l'auteur passe sur l'enseignement du francais dans les provinces ouest de Québec, est sévère. Il relève les dégats causés par l'ignorance en ce qui concerne:

1. L'Administration fédérale.
2. L'Armée.
3. Les Journaux.
4. Les Nouveaux - Canadiens.
5. Les Anciens - Canadiens (Indiens).
6. L'Education.

Documents et Recommandations sont attachés en conclusion.

- - -

The author judges the teaching of the French language west of Quebec severely. He points to the damage done by ignorance as regards:

1. The Civil Service.
2. The Army.
3. Newspapers.
4. New - Canadians.
5. Old - Canadians (Indians).
6. Education.

Documents and Constructive Criticism are offered in conclusion.

- - -

Civil Service

- - -

1. English-speaking Canadians generally believe that there are two kinds of French, Parisian French and Quebec French. For this reason our University students are bewildered, not knowing that the only difference between Quebec and Paris is a matter of accent, not of language. This is why so few English-speaking Canadians are bilingual when they apply for a Civil Service position. (see document no.1)

- - -

2. Africans and Asians who come to the United Nations using French as their mother tongue, are living proof that the French language has acquired an aspect of international importance. Its importance in the Civil Service of Canada is evident. It does not mean however that all Canadians should be bilingual.

- - -

3. In the Union of South Africa a knowledge of both official languages is essential in the Civil Service and the Army. (see documents no. 2 and no. 3).

- - -

Recommendation.

French-Canadians should be allowed to teach French in our government schools and Universities; more will be said later about this recommendation.

The Army

- - -

1. In the editorials of Hamilton paper were written violent attacks against our Canadian Military College of Saint-Jean.

Private information received showed attacks unfounded. Apparently in 1952 there were 77 French-speaking recruits and 48 English-speaking, making of the College a model for the whole country. As to Catholics there were 86, and Protestants 39.

- - -

2. During the second world war, according to "Le Droit", soldiers were reprimanded if they spoke French. (see documents no. 4 and no. 5).

- - -

Recommendation.

An official charter of Canadian human rights, including minority rights, should clearly be the law of the land from one end to the other.

- - -

Our schools should stress the wisdom of England and its Sovereigns in these matters and print old documents in every class-room such as the letter of Secretary of State of March 1762.

.....

....."vous avertirez les gouverneurs de donner des ordres précis et très exprès pour empêcher qu'aucun soldat ou matelot, ou autre m'insulte les habitants français....." etc. (see document No. 6).

The Canadian Press

- - -

Disturbing newspaper headlines create confusion in the mind of readers.

Headlines do not always correspond to the rest of the articles. A good example is found in a speech by the late B. K. Sandwell which was a call for unity in diversity. The paper gave an account of the speech presented this way:

"Editor States French People Not Assimilable."

This also gave the impression that French-Canadians are French people in Canada which of course is wrong, the French are in France. (see document no. 7).

- - -

Recommendation.

More space should be reserved in the Newspapers for the "Voice of the People", in order to counteract wrong information.

- - -

New-Canadians

- - -

1. Canadian Biculturalism must therefore include other cultures as well, if what is offered to us is of value.

It is to be noticed however that many incidents appear in our newspapers that show effects of narrow Canadianism. To speak a language that is not English seems to attract unfriendly glances, although the "foreigner" may be speaking in glowing terms of the beauty of our country in "barbarian language". (see documents no. 8).

- - -

2. What will a new-Canadian think when greeted by a Canadian who warns them that:

"Some of the mistakes in Canada were peculiar to our country, one of the biggest of which was .....the Quebec problem.....etc" (document No. 8)

Recommendation.

New-Canadians should be greeted in Canada by government appointed officials, and should receive a printed manual of minority rights with the seal of Ottawa on it.

- - -

A new-Canadian sometimes fears to go back to the land of his birth because naturalisation there is not valid sometimes.

This should be rectified.

Old Canadians (Indians)

- - -

1. Canadian Indians have a great deal to offer in the line of Canadian folklore. (see document no. 9).

- - -

Our schools should publish more Indian folklore, instead of dealing with Anatole France and Andre Maurois.

- - -

Education and Bilingualism
and Biculturalism
in Canada.

- - -

1. At an early stage, French textbooks used in our schools are an insult to intelligence. In Universities west of Quebec, the courses are <u>about</u> the French language; instruction and examinations mostly in English. Textbooks are an unholy mess of French authors and French-Canadian authors and of course, mostly printed in U.S.A. (see document No. 10)

- - -

Recommendation.

Textbooks should be Canadian books leaving the Eiffel tower out.

Our well-known Private Schools in Canada are leading the way in the teaching of French and do not deserve the criticism that is printed here.

The writer worked on a Grammar for students of the French language in Canada. It was entitled "Chemins d'Entente".

It was rejected by all provinces.

We believe that Canadian unity begins early in our schools. For this reason I personally would like the Commission to ask Dent and Sons, Don Mills, Ontario, to send you "Chemins d'Entente" which was ready to go to press.

Your impression of it might encourage more successful authors for the task in that essential undertaking.

Frederic Bronner.

No.: 790-901

TITLE: Brief on Bilingualism and Biculturalism

AUTHOR: Frederic J. L. Bronner, Ph.D.
941 Fairfield Road,
Victoria, B. C.

Brief of 5 pages; 6 recommendations

REMARKS OF ANALYST. The author expresses the following opinions:

On the Civil Service: French is an international language and is recognized as such the world over; Quebec French and Parisien French are the same: the English speaking Canadians not knowing this do not study French in the universities.

Army: The College militaire St-Jean, a model for the whole country as the perfect example of Bilingualism and Biculturalism.

Canadian Press: The French speaking people of Canada should not be mistaken for Frenchmen, which they are not.

New Canadians: Biculturalism should include cultures of other minorities.

Old Canadians: (Indians and Eskimos) - Their contribution to canadian folklore should be given more importance.

Bilingualism and Biculturalism: "Text books should be Canadian books, leaving the Eiffel Tower out".

ATT.: RESEARCH

Consult "Chemins D'Entente", book by Author Bronner.....5

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"Canadians generally believe that there are two kinds of French, Parisian French and Quebec French ..... this is why so few English Canadians are bilingual ..."

Is it the real reason? Or does this problem go a little deeper?

para. 3

"French-Canadians should be allowed to teach French in our government schools ..... "

Is the issue here that French Canadians should be allowed to teach? Or that French should be taught in schools?

By government schools, does he mean public schools? Or Civil Service training schools?

2. The Army

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This chapter is not quite clear.

What "attacks" is he refering to?

"Recommendations" to this chapter are a little confusing.

Why "an official charter of Canadian human rights" or "the letter of Secretary of State of March 1762" to help a federal service become bilingual?

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22-4-65

A BRIEF TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

submitted by the

BRITISH COLUMBIA
PARENT - TEACHER
FEDERATION

June, 1964.

INTRODUCTION

THE BRITISH COLUMBIA PARENT - TEACHER FEDERATION

(1)The British Columbia Parent-Teacher Federation is an organization of parents, teachers and other interested persons, united in local Associations formed in the public schools of the province. The first Association,formed in 1915 at Craigflower School near Victoria,was soon followed by others, with the Federation established in 1922. To-day there are some 34,000 members. Membership is open to all who support the objectives, regardless of race, religion or political beli efs. Though the Federation includes a large number of teachers it is mainly a lay body with the work done voluntarily by members of local associations. Policy is determined at Annual Conventions, and carried out by a Board of Directors elected biennially.

(2) The fundamental purpose of the Federation is to protect and advance the interests of children and youth in the home,the school and the community. It seeks to provide effective means whereby those closest to young people--their parents and their teachers--may work together for the improved education, health and well-being of children. The Federation has always been active in initiating and supporting legislation which would provide for the better care of children, and in promoting better education at all levels. While it would not be appropriate in this submission to detail all such activities,it should be of interest to mention some which are in the field of investigation of the Commission. In our Brief to the B.C. Royal Commission on Education (1959) we stressed the need for skills of communication, with special reference to the development of the ability to read and understand English, to speak it fluently and write it effectively, and at the same time recommended that the teaching of French be introduced at the primary level because we were a bilingual country. We have recognized the role of education for citizenship; have urged more Canadian-authored text-books; have stressed education for all in line with the needs of individual and community, and with due recognition to cultural areas; have supported adequate libraries to provide for broader development;and have asked that myths and legends of past cultures be included in elementary readers. In the field of Indian Education we have supported their integration into the public schools, under the jurisdiction of the provincial government, have asked for financial aid for their secondary schooling, and have provided a scholarship.

(3) While our immediate concern has been provincial, we have not neglected the national and international facets of the welfare and education of children in our work, and have for many years been an active participant in the work of the Canadian Home and School and Parent-Teacher Federation. We are truly interested in 'all children, everywhere'.

(4) The formal decision to make a submission to the Royal Commission on Bilingualism and Biculturalism through the Canadian Home and School and Parent-Teacher Federation was made by the Board meeting on April 3, with the appointment of the Chairman of a Special Committee. Since no special budgetary provision was made, all contacts had to be within those already authorized. Because it was so close to the end of the school year it was not possible to contact individual associations directly. Consequently, a questionnaire, with material furnished be the National Chairman, was sent to Board and Committee Chairmen, with a request that further contacts be made wherever possible to get a wider sampling of opinion. To date this committee has received replies from seventeen (17) Board and Committee Chairmen,and twenty-two (22) other members, reports from six (6) groups which covered some 95 persons including a number of Indian parents, and one return which gave a general summary of the reaction of an interior area of some 150 to 200 P.T.A. members. In addition there was discussion and comment at the Board meeting in June which accepted the preliminary report with suggested additions, and at the Executive meeting which approved the final draft. The June Board meeting also authorized the submission of a separate presentation from the British Columbia Parent-Teacher Federation, in addition to that made by our National body, with a further contact of our Associations in August mailings to ascertain their reactions.

(5) This chairman regrets that the questionnaire had to be sent out prior to her attendance at the hearings of the Commission in the preliminary meeting in Vancouver; that the present contact has been limited in its scope by time and circumstances; and that there has not as yet been a greater response from those contacted.The fact that there was not a Commission representative from this area might have had some effect on the lack of response. It is the opinion of the Committee that many members refrained from responding not only because they did not have a full understanding of the situation,did not feel really involved in the problem because it was geographically remote, and did not fully realize the function and powers of the Commission, but also because they did not feel qualified to speak on a matter which might have such far-reaching consequences. It would seem, from contacts at our recent Board meeting, that many had very deep feelings on the matter but required more time and opportunity for discussion before committing their attitudes to the formal process of what was, in effect, a vote.

(6) This chairman would like to include here an expression of opinion on the sessions which the Commission held recently in Vancouver,which have had some effect on the present submission. Our Federation received an invitation which

seemed to indicate that there was a restriction on the number of people attending the daytime sessions. This chairman was sent as the delegate. On the day prior to the meeting a newspaper invitation seemed to make it almost an open session, but our members were by that time unable to take advantage of this extension, so were represented by one delegate only. Because many of the opinions expressed at that meeting do not seem to be in agreement with those which have since been registered both publicly and privately in this province, this Committee feels it necessary not only to include the results of the tabulations of the questionnaire, but also to include an overall summary of the comments received with them. It was felt that by doing this our brief would make available a much truer picture of the situation to the Commission.

TERMS OF REFERENCE

(7) In the responses it was clear that there were a certain number of people, a minority, who did not agree with the terms of reference. There were also several references to the fact that while French may be used in the Federal House along with English, and that both languages are required for the records, and that this system also applied to Quebec province, the other provinces were not necessarily so governed by this regulation, and were predominantly English-speaking in a predominantly English-speaking continent. It seemed that there was need of this clarification of the terms of Confederation.

(8) Because our Committee is interested in the future of Canada as a nation, and feels that the recommendations of the Commission could have very far-reaching results on the status of individual provinces and persons in the future, we are very anxious that the picture here in the west be made clear. Underlying much of the discussion was another matter which unfortunately was not in the terms of reference, and which, because of its very nature, was not brought into the open. This was the very basic role of the Roman Catholic Church as a factor in the educational system of Quebec, and in the general life of the people of that province. As a Federation we are non-sectarian, and are on record as favouring a public system of education. It is difficult to discuss such a delicate situation in a brief, but even more difficult to refrain from mentioning a matter which has had such a great influence on the original situation in the relationship of the French- and English-speaking parts of our nation. We would hope that wherever possible every effort be made to make sure that religious differences would not be allowed to further complicate the National situation.

(9) To a question regarding the suggestion that 'bilingualism' should mean that all citizens taking part in important country-wide activities should speak or at least understand both languages, and that such should be perhaps a qualification for office, there was rather a mixed response. Thirteen(13) individuals felt that federal members should be bilingual,while fifteen(15) thought this should not be required. The majority decided that while it might be desirable it should not be considered as a basic requirement, that it would be undemocratic to place any restriction on the right of a Canadian to serve his country as a Member of Parliament or as a civil servant. A few stated that our federal government and other federal agencies should no longer be required to be bilingual in such a predominantly English-speaking continent, that bilingualism had acted to promote differences, and to prevent the formation of a Canadian nation. With only nine(9) exceptions, the response regarding the provincial government becoming bilingual was a decided 'no', as such a suggestion would only add extra complications and costs to the present set-up. In local government areas the result was similarwith only three in favour of both languages. Comment indicated that they felt it to be a restrictive measure which could do little to aid local areas , nor to promote national unity.

(10) To the question regarding Radio, Television, National Film Board,etcetera, being completely bilingual throughout Canada, there was an almost unanimous negative. It was thought that French programming here on a double network would be unnecessarily burdensome. Some thirteen (13) people,out of a total of a possible three hundred or so,listened to French programmes at present. Some did not answer the question, but by far the greatest number neither listened nor wished to have such a programme. Some suggested that more of the kind would merely serve to drive more viewers and listeners to American stations.

(11) When asked whether all children in B.C. schools should be required to reach a reasonable standard of proficiency in spoken and written French,(with the reverse presumabley true for French-speaking children in Quebec) there was fair unanimity, but in this case the answer was positive,with a minority qualifying their answers by stating that French as it had been taught in B.C. had not been productive of French-speaking people and so was almost entirely a waste of time. Some suggested reasons for the unsatisfactory situation were (a) it was started too late,(b) it was too academic,(c) there was a shortage of good teachers,(d) there was little opportunity to make use of it , and thus little incentive to learn. A great many answers stressed the need to encourage students to have the desire to learn both languages but did not favour compulsion

Some felt it should be restricted to those who wished to enter University, and a few thought it should be merely one of several languages offered, with the choice left to the student, though it was agreed that French would be the logical choice. Most people expected that French-speaking Canadians coming into B.C. would of course learn English. The suggestion was offered that an exchange of teachers interprovincially might ease the difficulty in this area. There was some indication that many of the positive replies were motivated by a feeling that two languages would be good for the child's development as much as by a desire to promote bilingualism. However most parents agreed that their children should learn French. This was in line with the submission made by the Federation to the B.C. Royal Commission on Education in 1959, (as stated on page 1, paragraph 2 of this brief), where we supported the teaching of French in the primary grades.

(12) The question regarding immigrants to Canada being required to learn both French and English in addition to their mother tongue met with a mixed response. Generally replies indicated that one language would be sufficient for the adults, that of the area where they settled, but that an attempt should be made to give these children, as all other Canadian children, the opportunity to learn both tongues. (This question aroused the discussion of another question ---that of language 'pockets', and their dangers to us as a nation, which will be mentioned later).

(13) A question regarding the consideration which should be given to our native Indians and Eskimos, introduced because of our Federation's interest in the integration of Indians (as mentioned on page 1, paragraph 2), brought little response other than the opinion that we should be concerned about the preservation of their languages and cultures, but otherwise should treat them as 'Canadians'. The Committee felt that often such groups do not really wish to be treated as other Canadians, but really want special attention because they consider themselves to be a 'special case'. This might also be true of a larger national group than these people at present form.

(14) The suggestion that French-speaking groups in B.C. be given the right to have schools conducted in the French language for instruction , though they would also learn English, met with overwhelming opposition. Only three people considered it a possibility, and even these suggested it would be a problem. All others felt that it would be unwise and impractical in our province to make such a change where we were in such close touch with the U.S.A. both to North and South. These people felt that we must develop in a way which would not handicap us in a world around us so overwhelmingly English-speaking. Such a change in our educational system would tend to introduce disruptive factors into

our province. Because in B.C. we are on record as favouring a uniform system of education, free to all, regardless of colour or creed, we naturally cannot but feel that this is the better system of preparing Canadian children for life in the world to-day.

(15) There were some matters not included in the questionnaire which could be considered in the light of previous actions of our Federation. One of these was the suggestion that there be a uniform text-book for use in all the schools in Canada. We are in favour of more Canadian authored text-books, and are very conscious of the need to be selective in choosing such material, in view of the effect on the children using them. The Committee thought that the probability of producing a History of Canada acceptable to all areas of the nation, and still retaining real educational value was rather remote, and that the use of a single text tended to be too restrictive in viewpoint. However it was thought that the idea had merit, especially as the exchange of ideas by a committee charged with the task would in itself have value. It was thought that it might be possible to present several facets of our history in the same book so that our children would come to realize that all such accounts are coloured by personal bias. Perhaps some such body as the Canadian Education Association might undertake the task of producing a framework on which individual provinces might build to produce a more satisfactory History of our country than those at present in use.

(16) Another matter which was brought out in discussion rather than in the questionnaire response were suggestions about the use of exchanges of students and teachers, not only to improve language but also to promote understanding. It was suggested that this be done not only as it is now handled, with some students travelling to Quebec, but also possibly in the language pockets which exist in several parts of Canada,(Mailla rdville, St. Boniface). It is true that there might not be the glamour of a visit to a 'strange land' (Quebec), but it would be cheaper this way, so more exchanges would be possible, and they could be carried on during the year with more lasting effect.

(17) The Committee commented with approval on the efforts of various school districts in our province to introduce French in the lower grades, especially as an oral language. Members also suggested movies, plays, Television programmes, songs in French, and similar means of promoting bilingual interest, but also stressed the need for careful handling of such matters so that interest did not become forced and reaction set in. The encouragement of 'clubs' where French-speaking and English- speaking Canadians could meet, with each person using his 'foreign' tongue so that he might gain experience in the language, and so that all might meet on a more equal basis. was suggested to help understanding.

(18) The request for comment on Equality and Biculturalism produced a very (p 7.) considerable response. In defining 'Equality' the replies ranged all the way from a reiteration of 'equal', to a very definite statement that we should not attempt to add to our troubles by regulating bilingualism by law. The trend was to indicate that demands for equal status for a particular group should not be on the basis that they are a group, but should rather be on the basis of individual merit. One member said that he did not think of French-Canadians as a whole, but in terms of the people he knew who belonged to that group, and many stressed that we should not think of French-Canadians, nor of English-Canadians, but rather of Canadians. Several felt that the French-speaking group had been given its right to choose at Confederation, and had made its choice then, in selecting a school system which stressed religion. Other provinces had also chosen, but differently. Our reports indicated a feeling that the rest of Canada should not now be restricted because the French-speaking Canadians in Quebec found they could not compete in certain areas which were at present bringing the greatest economic rewards. The French-speaking Canadians should be aided in making such educational changes as they now wished, but this should not mean that other Canadians should then be compelled to do likewise. We realize the difficulties Quebec is facing in educational changes, and would be ready to help, but the fact that this is constitutionally a provincial matter makes it necessary to refrain from any action here. The inability of our B.C. people to comprehend all the facets of this complex field of religion and education restricts our comments in this matter. Most replies indicated that they felt equality should mean equality of opportuni ty, but that it is up to the individual to take advantage of the opportunity by his own efforts, to the limits of his ability and his training.

(19) In dealing with the Bicultural aspects of the question most people expressed the opinion that Canada did have a culture, but as it was rather a young country, it was rather an immature culture. It could readily be recognized if we could get far enough away to get the whole picture. Most felt that some government support was desirable for the arts, and that a definite attempt to keep Canadians at home by giving them recognition and monetary returns, such as had been initiated by the Canada Council, might be further promoted.

(20) It was pointed out that there were certain disruptive factors in this area which could mistakenly be considered as cultural, but which actually did not add to the promotion of a Canadian culture. It was felt that pride in background and ancestry should be respected, but that there was real danger to Canada in building attitudes in our children of being superior, just by reason of such background. This has been obvious to us in many areas in Africa but might not be so easily seen in our own country because we are too close to get any perspective.

(21) One danger which might cause difficulties in the future is perhaps an indirect result of our bilingualism. We have been permissive in the matter of assimilation of our immigrant Canadians. As people of other nations have come into our country they have found that little effort was required of an adult to become anything but a transferred national in a different land. Some of them have of their own accord become Canadians in the best sense of the term. Others, for various reasons, have chosen to form pockets of their own nationality, living in a special area of the country, town or city, having their own organizations, their own doctors, lawyers, churches, athletic groups, shops, fraternal brotherhoods, etcetera. Except for the change in geographic locale they might never have left their homeland. Many of these are law-abiding citizens, and at present are no problem. Some, such as the extremist sect of the Doukhabor people in B.C., are a problem. The others are a potentially divisive factor for Canada. It would seem advisable to take action now to ensure the basic assimilation of such people so that we are not faced with more such problems in the future.

(22) In discussion of the matter of pride of background other incidents were mentioned. These had to do with such habits as have been noted by some of our English-speaking, (but not English in origin) Canadians who have lived in Quebec. They were annoyed by the insistence of the French origin Canadians in using the term 'Anglaise', often in a derogatory tone, while reserving for themselves the 'Canadien' label. No doubt English-speaking Canadians offend in similar annoying ways. This brings about feelings of resentment and antagonism which belong to the history not to the future of Canada.

(23) A further matter which our members have found difficult to understand or accept was the attitude of certain French-speaking Canadians who refused to speak English though they were able to do so, even when they were in groups which had met for discussion purposes. Our feeling stemmed from our belief that the main purpose of a language is to communicate, not to promote the language itself, and we regretted such actions of those individuals because they tend to breed resentment and opposition in other Canadians.

(24) We have also felt unhappy to hear reports of recent manoeuvring (p 9.) where business and political figures have taken advantage of circumstances which have caused certain groups of Candians to feel apart from the rest, and have used these circumstances for their own advantage in promoting certain brands of liquor, cigarettes,etc., or certain political platforms which were not in the interests of Canada as a nation.

(25) The recent handling of the flag controversy has also had definite and potentially disturbing results in promoting opinions which were disruptive rather than constructiv e in their nature. We feel that many of the representations to this Commission will tend to bring up biases and bigotries on both sides, and cause so much feeling that little constructive will come of it, if it should become an emotional issue rather than a logical one. Because we live in a province where our geographic ties are mainly north-south, and where many of our radio and television contacts are similarly oriented by physical factors, we are quite conscious of our remoteness from the rest of Canada. It is to be hoped that this unavoidable isolation from the locale of our Federal government will not be further emphasized by thoughtless or self-centred promotion of dividing factors. We would favour actions which would minimize such influences, even to the extent that a definite attempt be made to limit the unnecessary publicity which has been allotted them recently. This should not involve censorship. Perhaps an appeal to the various news media to act in the long-term interests of the country would bring about a gradual change in the current situation. A similar appeal to all Canadians for tolerance in dealing with the less mature elements might also serve to minimize the animosity. Such appeals would of course have to be made by a body or an individual who did not already have any particular affiliation with one side or the other.

(26) Mention has already been made of the extension of Canada Council grants. Further action might be taken under similar sponsoship to promote the better understanding of all groups in Canada. Since one of the best means of attaining this end is to have people meet each other, this expansion might take the form of conferences where various cultural representatives might meet to create or coordinate some project of value to Canada. As previously mentioned, a group might meet to formulate a 'Canadian' history text or framework. Musicians might be charged with the selection of a collection of representative Canadian music. Artists might select a collection which could be circulated across the land. Photographs themed to the Canadian scene would stimulate interesting competition. The field is unlimited. The main point is that the aim of such conferences, and of the collections or projects they would produce would be

the promotion , not of any individual ethnic culture, but of a culture which was produced by Canadians to-day, regardless of their ethnic heritage. This would differ from present promotions, valuable as they no doubt are, of productions which include FrenchCanadian folk songs, Scottish dances, Shakespeare plays and the like. Some of the efforts might lack the polish of the productions of older cultures but would at least be a step in building one that would be truly our own, and would not have to carry any pre-fix before the name 'Canadian'. In addition such expenditure would be of real value in educating Canadians about their own land.

SUMMARY OF RECOMMENDATIONS

(27) The British Columbia Parent -Teacher Federation would therefore recommend

(a) that citizens taking part in Federal activities at higher levels be encouraged, but not compelled to become bilingual at least to the extent of understanding both languages, but this should not be used in any way to deprive them of their democratic rights.

(b) that Radio and Television should not become completely bilingual in Canada.

(c) that the present status of public school education in B.C. be maintained.

(d) That Canada Council grants be continued and expanded. Similar grants should be made available in other fields for expansion of Canadian projects in areas such as Canadian history, music, art,--in fact in any area where there could be a development of a Canadian form of production.

(e) that the teaching of the 'other' language be introduced in the schools of Canada as effectively as possible. This would include stressing of motivating factors, improvement in teachers and teaching methods, introduction at an early stage in the life of the child, and the careful promotion of appropriate means of providing additional experiences in the 'other' language and culture.

(f)that attention be directed and action taken to forestall dangers to our future which might be the result of permitting nationalities to form too closely knit groups without being encouraged to assimilate as Canadians.

(g) that attention be directed and action taken to minimize the effect of antagonistic factions among our various cultures, with special attention to those two main groups, and to the matters herein mentioned.

(h) that encouragement be given, with financial support where appropriate, to such programmes as student exchanges, teacher exchanges, conferences, and similar activities which would promote the mingling of French- and English-speaking groups, and educate Canadians about their heritage in areas where there is common ground,rather than in those where there are differences.

(i) that attention be directed to means whereby mass media might be encouraged to treat certain news items in a manner which would lessen their disruptive effects on our attempts to unify our nation.(This is not in any way to be interpreted as censorship.)

(28) In conclusion may we express the hope that no drastic action be taken as a result of the recommendations of the Commission which would savour of compulsion. We feel that much more can be accomplished in the nature of building a unified Canadian nation by encouraging cooperation than by arbitrary legislation. This does not mean that we wish to see a continuation of the relative inactivity which has characterized us in the past, but rather a thoughtful, long-range policy to build a Canadian nation which does not require any prefix to the name of Canada.

Submitted on behalf of the

British Columbia Parent-Teacher Federation by

Mrs. H. L. Steves,
President.

Mrs. M. M. Smith,
Chairman, Brief Committee.

NO: 790-915

TITLE: "A Brief to the Royal Commission on Bilingualism and Biculturalism".

AUTHOR: British Columbia Parent-Teacher Federation

Brief of 11 pages; 9 recommendations

REMARKS OF ANALYST:

This brief reports the results of a questionnaire submitted to members of the Board and Committee chairmen of the B.C. Parent-Teacher Federation.

Bilingualism was felt to be unnecessary in the province. Equality is taken to mean individual equality of opportunity.

The brief touches upon most of the subjects presently being considered by the Commission.

ATT.: RESEARCH:

TABLE OF CONTENTS: PAGES

SUMMARY:

"Introduction" Page 1

The Federation is an organization of parents, teachers and interested persons united in local Associations throughout the province. The Federation was established in 1922 and presently has some 34,000 members. The fundamental purpose of the Federation is to advance the interests of children and youth in the home, school and community. While the Federation's immediate concern is provincial, it is interested in all children everywhere.

"Method Used in Preparation of this Brief" Pages 2 - 3

Some difficulties were encountered since the decision to submit a report to the Commission was made late in the school year. Questionnaires were sent to Board and Committee Chairmen. To date replies have been received from 17 Board and Committee Chairmen, 22 other members together with reports from 6 groups covering 95 persons. This latter group included a number of Indian parents and one report was a summary of the opinions of some 150 members in the interior.

It is regretted that the questionnaire was prepared prior to the Commission's hearing in Vancouver and sent to a limited group. Moreover the response has been disappointing, perhaps a result of lack of local representation on the Commission whose interests seem geographically remote.

Since many private opinions do not correspond with those expressed publicly, the brief includes the results of the tabulations of the questionnaire and an overall summary of the comments made with the responses.

"Terms of Reference" Page 3

A minority of the responses indicated disagreement with the Commission's Terms of Reference and felt that there is no justification for extending French to the other nine provinces.

One subject not brought into the open by the terms of reference is "the very basic role of the Roman Catholic Church as a factor in the educational system of Quebec, and in the general life of the people of that province". The Federation favors a public system of education.

It is difficult to discuss such a delicate topic in a brief; religious differences should not be allowed to further complicate the National situation.

"Summary of Answers to Questionnaire and Comments" Pages 4 - 10

- Re Bilingualism for all citizens taking part in country-wide activities: Thirteen members thought this was desirable, fifteen felt it should not be required. A few felt any bilingualism was misplaced in North America. Save for a minority, it was felt that bilingualism in the province and on the local level was unnecessary and would not promote national unity.

- Re Radio, Television etc.: There was an almost unanimous negative to the suggestion of French programming on a double network. Only 13 out of a possible 300 listened to French programmes at the present.

- Re Teaching French in B.C. schools to a reasonable standard in written and oral French: Fair unanimity was achieved on a positive answer. Some suggested reasons for the present unsatisfactory situation: (a) teaching was started too late, (b) it was too academic, (c) there was a shortage of good teachers, (d) there was little opportunity to make use of it and little incentive to learn. An inter-provincial teachers' exchange was suggested.

- Re Immigrants to Canada learning both French and English: it was generally felt that for the adults one language was sufficient, although children should be given the opportunity of learning both.

- Re Consideration to be given to Indians and Eskimos: little response was received other than that their culture should be preserved. The desire of these people to be considered as a "special case" was noted.

- Suggestion that French-speaking groups in B.C. be given the right to have schools conducted in French: met with overwhelming opposition.

Other ideas of the Federation, exemplified in its previous activities:

- necessity of uniform History text-books in Canada,

- student-teacher exchanges, between "language pockets" as well to eliminate expense.

- favorable reaction to present attempts to introduce French in

lower grades, especially oral French.

- Re request for comment on 'equality and biculturalism': met with a considerable response. The trend was that equality should be on the basis of individual merit rather than group equality. Some felt that French Canada, having made its choices in 1867 ought not to disrupt the country because of present difficulties.

- Re Bicultural aspects: most felt that Canada's culture is immature. Most felt that government support is desirable and the work of the Canada Council in aid of the arts should be further promoted. Pride of ancestry ought not to hinder the development of a Canadian culture.

It would now seem desirable to take action to insure the basic assimilation of immigrants so that they are not merely "transferred nationals" in a different land. National groups, having their own organizations, professional and recreational groups and brotherhoods are a potentially divisive factor.

Efforts of business and political leaders to exploit the feeling of being apart of some Canadians are deplored.

Divisive issues, such as the flag debate, should be avoided by the Federal government. These serve to further isolate British Columbians who already feel remote from the locale of the Federal government.

Rather than continuing artistic and cultural endeavours of individual ethnic backgrounds, efforts should be expended on producing a culture produced by Canadians of to-day without "prefixes".

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 790-915

British Columbia Parent-Teacher Federation

VANCOUVER

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- established in 1922
- An organization of parents, teachers and interested persons united in local associations formed in the public schools of the province
- 34,000 members

2. OBJECTIVES

1. To promote the welfare of children and youth
2. To raise the standards of home life.
3. To promote and secure adequate legislation for the care and protection of children and youth
4. To foster co-operation between parents and teachers in the training and guidance of children and youth, both during and after the school period
5. To obtain the best for each child according to his physical, mental, social and spiritual needs
6. To give parents an understanding of the school and its work, and to assist in interpreting the school in all its aspects to the public
7. To confer and co-operate with organizations other than schools which concern themselves with the care, protection and training of children and youth in the home, school and community.
8. To foster high ideals of citizenship and patriotism and to promote through educational means international good-will and peace

3. PREPARATION OF BRIEF

A questionnaire, with material furnished by the National Chairman was sent to Board and Committee Chairmen with a request that further contacts be made wherever possible to get a wider sampling of opinion.
Replies were received from 17 Board and Committee Chairmen, 22 other members together with reports from 6 groups covering 95 persons.
This latter group included a number of Indian parents and one report was a summary of the opinions of some 150 members of the interior.
Brief includes results of the tabulations of the questionnaire and an overall summary of comments made with responses.

B. QUESTIONING OF WITNESS(ES)

1. p. 3
para.(8) Do they note any changes with Bill 60?

Do they consider this makes a difference in views held among members in B.C.?

2. p. 5
para.(11) What sort of school arrangement would they suggest - for introduction of French language instruction in primary grades?

3. p. 5
para.(14) But of English minority in Quebec!!?!

4. p. 6
para.(16) They had better get to Maillardville quickly! - see above question and reference.

5. p. 7
para.(18) Does their reading of the Interim Report, current publications, lead them to alter or modify some of these statements?

6. p. 8
para.(21) What do they mean by assimilation? What cultural "retention" would they allow for?

7. p. 11
para.(28) What basic promises would they advance for "a thoughtful long-range policy"?

22-4-65

BRIEF SUBMITTED TO

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Mr. John A.C. Bowen, B.A.SC., P.Eng.,
70 - 36th. Street, Long Branch,
Toronto, 14, Ontario.
15 March, 1964.

GENERAL VIEWPOINT

1) I am in favour of a single, united country, in which the central government becomes increasingly more powerful in line with modern developments. There would be one official country-wide language - North American English, and a single national system of general education. Languages and cultures of the various ethnic groups would be permitted, but not allowed to hinder the gradual development of the overall single Canadian culture which is now emerging.

2) The long term political objective in this continent would be that of a single world region encompassing all territory north of Mexico.

HISTORIC VIEWPOINT

3) The early French settlers were under the control and support of the government of France. When France lost the war with Britain following the defeats of 1758 and 1759 it lost all its mainland possessions in North America except the Louisiana Territory. Everything from the Atlantic coast to Niagara, Fort Duquesne, and points farthur west and north passed out of French control into that of Britain, and this included all the French, Indian, and Eskimo people in that area. The French people could have been annililated, but instead were allowed to return to France, or as most of them preferred, to remain in British North America.

4) At this time considerations were given in respect to the use of the French language and civil laws, with the implied understanding, as I see it, that their use would gradually diminish as the people adopted themselves to their new country. It appears

meaningless to me that a nation would win a territorial war on terms which provided for voluntary citizens, who were previously the defeated enemy, to be succoured until they became strong enough to break away. Without questioning the rights and wrongs, if such a move is contemplated, the dynamics of the situation would naturally generate counter measures.

5) I consider that there was an obligation by the French in Canada, who preferred to stay rather than return to semi-slavery and the corruption of France, that they pay the price and become in effect new immigrants in British North America.

CLERICAL AND FEUDAL OVERLORDSHIP

6) Throughout the major portion of the French occupation of North America the Roman Catholic clergy and the seigneurs played a dominant role in affairs. Later, the change of power following the French Revolution (1790) had little effect on the Roman Catholic clergy and the seigneurs in Quebec, as this was now part of British North America, and they continued to have great influence over the common people. This heavy handed control was maintained by continuing the established segregation of the people from the British colonial group. Furthur, in order to continue in this, to me misguided effort, the ordinary French Canadian was kept away from education (Dont let them know to much) and was taught to believe that he was something different and basically superior to his fellow (British) colonials. As a result the average Quebecois remained as one of the poorest, least educated persons in Canada.

7) The system of education, rigidly held by well intentioned but limited minds, not of the remainder of Canada, but of themselves, is now being pried away from the the past. The strongest factors affecting this change are, in my opinion, influences outside Quebec. Amongst them in varying degrees of importance can be included;-

8) Adjacent Canadian and United States territories; World War II personal contacts; trade unions; communism; television; radio; and tourism. Without those influences the Quebecois would, as is easily demonstrated elsewhere, still be held in a theocratic

and autocratic grip of ignorance and fear. I am glad to see that he is now becoming more aware of the outside world, and welcome him. After all, my people went through much the same thing until the religious and political reforms of the 16th and 17th centuries, and the social reforms of early in the 19th century.

9) It is to be hoped that it becomes evident to the average Quebecois that future progress lies in the direction of those outside Quebec whose example served to stimulate him, and to realize that in a large measure he is responsible for his own future progress.

EFFECT OF AMERICAN REVOLUTION

10) Following the success of the American Revolution (1775-1783), all people who choose to remain in the new country became American citizens and were obliged to speak English. This influenced the French Canadians to remain attached to Britain, but as I see it, did not warrant that as payment they should obtain the right to retain their French culture to perpetuity. All they were entitled to was to be a British citizen. Any actual resistance that they put up along with that of the other colonials was trivial in comparaison to the main effort fought by the trained British soldiers.

11) Similarly, following the purchase of the Louisiana Territory in 1803, all French inhabitants who choose to stay became Americans, and were required to speak the language of the new country as did any of Spanish descent in other regions. So, also with the Indians and Eskimos. By right of conquest and the dynamics of the new people, the ancient Indian and Eskimo cultures have had to give way to the new, although their cultures are respected, and will be a source of study in the future. In its general aspects this also applies to Canada.

UNITY

12) The result of these various influences indicates that we must all pull together as one group, using one language-North American English as a common means of communication. This

will diminish the possibilities of misunderstanding, promote more freely the discussion of mutual problems, and reduce the likelyhood of internal social and economic differences. I do not see that the average citizen will ever become fully fluent in any two languages. Even those people of say Italian origin gradually lose their fluency in the mother language as they become more conversant with that of their newly adopted country. This is only natural. In my own education I was taught French twice, but as there was little need to use it, it has largely fallen from memory.

POLITICAL

13) While being appreciative of the the problem, I do not follow the view that a minority of about 3-3.5 millions of French-only speaking people should insist on asking about 14-15 millions of non-French speaking people to study their language. I even have difficulty in understanding why a government which represents only 42% of the total vote should consider that this be done. My feeling is that such a minority group in Quebec has something more in mind, otherwise it would have blended in with the remainder of the country long ago. Such a group could continue this way of thinking, to me regressive thinking, until we again became church ridden. I want no part of such outdated notions.

14) I have been closely observing the developent of the French Canadian minority position for over 15 years. As A result of this I have concluded that they would not be satisfied until they have at least acquired complete control of Quebec, and would then continue to expand farthur. I see no evidence of a gradual merging of the Quebecois into the general group. Always paramount is the desire for completely French culture. I see no equity in this arrangement. It implies an arrogance and superiority which can only be based on a fanatic religious and racial belief. Many of the people in the lower echelons have been thoroughly indoctrinated, who, if left to develop without

so much control would long ago have been quite satisfied to become just an average Canadian of French descent and proud of it.

15) My racial origins are Welsh-Scottish. While retaining an interest in these cultures I speak English without resentment. These cultures have largely been superseded, but their influences have been felt during a considerable period in the past, and is available for study in the future.

FUTURE

16) In North America, close to 200,000,000 people speak English. Less than 4,000,000 can speak only French. The trend is thereby indicated that it is in everyone's interest to speak English. Such an advantage does not apply to the speaking of French.

17) Since the future of Canada is tied strongly to that of the United States, it will be necessary, in order to have a voice in North American policy for many years in the future, that Canada be strong internally. This cannot be done under a system based on the use of two languages or more. Those are the outward signs of deep internal differences which suit various religious and political groups. The fact that the rest of Canada is to a degree hamstrung by the manner in which the Quebec vote has to be played up to is a very unhealthy state of affairs. Similarly with the alternate English speaking and French speaking Liberal Prime Ministers. This sort of thing should have been done away with long ago. On a straight across-Canada basis of ridings I would gladly support the best man for Prime Minister, and whether that involved several names in a row which happened to be of French origin, or any other origin would be of little consequence. The current run of Scottish Prime Ministers in the United Kingdom was never made a political issue, and the strongest critics of the present P.M., Sir Douglas Home have been Scottish. That, broadly, is the pattern that I believe should be arrived at here. Anything less than that is to me a retrogade act.

18) On account of our physical size, location, and natural resources, our interests lie in the direction of major world affairs, and predominantly in the future these will include North America, Latin America, Japan, Russia, and China. The languages of these countries should therefore be given prior consideration.

19) Historically the trend in political control is towards having larger powers vested in the central national government, and a long term development towards a world government. In Canada this will mean that for the general good, the powers of the Provinces will gradually diminish. A dog-in-the-manger attitude by the government of Quebec or any other Province will weaken rather that strengthen the position of Canada. Air transport has so reduced the time involved in travel, and the means of communication is so widespread and speedy that the use of Provincial governments will tend to decrease, rather an increase.

20) Recently the Katanga problem in the Republic of Congo, the divergences in Cyprus, and again in Belgium, while not parallel to the Canadian problem, nevertheless serve as a guide and a warning of what the development of divergent interests can lead to. At this time Canada can be unified without undue hardship. If left to wander on we will reach an impasse which can only be settled militarily in the sanguinary manner of the War of the Union of the United States in 1861-65.

21) So far the ability to exercise our utmost wisdom seems to be trapped in a mesh of counter interests. Our willingness to make tough decisions is not too readily apparent.

NO.: 750-408

TITLE:

AUTHOR: Mr. John A.C. Bowen, B.A. Sc., P. Eng.
Toronto, Ontario.

Brief of 6 pages; recommendation(s)

REMARKS OF ANALYST:

This brief proposes a unilingual and consequently, a unified Canada. It has not been summarized.

ATT.: RESEARCH

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RECOMMENDATIONS:

BRIEF:

College of Education
University of Saskatchewan
Saskatoon, Sask.
December 14, 1965

The Chairmen and Members
The Royal Commission on Bilingualism and Biculturalism
OTTAWA, Canada

Dear Madame, Dear Sire:

I wish to submit to your commission the suggestion that language should be examined in an economic context. I am convinced that a second language is becoming an increasingly important factor in the economy of Canada. To discuss this aspect of language, I present the following headings:

A. Non - awareness in English-speaking Canada of language as a demonstrable social utility

B. Tourism as an instance of bilingualism or trilingualism

C. Rationale

D. Practical suggestions for implementing language services.

E. Conclusions

A. Non - Awareness in English-speaking Canada of language as a social utility

In the Preliminary Report of the Royal Commission on Bilingualism and Biculturalism several pages of information were offered on "Attitudes towards the language problem." "English-speaking participants.....saw in the French language essentially a form of cultural enrichment.....[1]." This non - awareness on the part of of English language Canada towards the economic aspects of language was reflected very sharply in the chapters on Economic Institutions

1. Preliminary Report of the Royal Comm., P. 84

and Public Services.

As a teacher of the French language for fifteen years in elementary and secondary schools and universities in Ontario and Saskatchewan, I too have been aware that my English language compatriots believe that to know a second language, it must first be necessary to "get a cultural glow on". To quote a recent English-Canadian comment, "It must be very cultural to learn another language....like learning to play the piano."

B. Tourism as an instance of bilingualism or trilingualism

Great efforts are being made to improve our tourist facilities not only with a view to 1966, but also with the expectation of 1967's Centennial, The Exposition, the Pan-American Games in Winnipeg, and the possibility of both Summer and Winter Olympics. Trade Minister Sharp recently (Nov. 25, 1965) announced a grant to the Canadian Tourist Assocn. to have a national survey made on interprovincial travel.

Is it possible that Chambers of Commerce, Boards of Trade and major Tourist, Hotel and Restaurant Assocns. could be given some help or suggestions in the area of second language services to the tourist? Surely these groups must be made aware of the dollars and cents factors of language and tourism.*

C. Rationale

1. I know that many people will say that we will probably have more English language visitors to Canada than from any other language group. This point may be true, -- but even if only 20% and

*For still more aspects of language and industry: Mme. Jacqueline Hatte, Oakville, Ont., former directress of French language program for General Motors Co., Oshawa, Ont., at present Directress for French language program Singer Sewing Machine Co.

less of our visitors should be of a second language, we owe it to ourselves to provide these tourists with at least some minimal language services, so that they may more fully enjoy their stay in Canada, to our mutual pleasure and profit.

2. I am also aware that many English language Canadians are still clinging to the old myth that "everyone speaks English". This is manifestly untrue. To those English-language businessmen who tour foreign countries, let them note that their Travel Agency is careful to book them into an hotel where English is spoken. For those businessmen who continue to follow the cliché that "everyone speaks English", may I suggest that they read Parker's "The National Interest and Foreign Languages" where he states, "It is true that you can buy abroad by speaking English, but to sell you had better talk the other fellow's language." Tourism is obviously a "selling" operation.

3. Great Britain, France, Germany, Italy etc. have Hotel and Restaurant booklets bearing symbols for each service offered. For example, a "car" symbol beside a hotel's name means "parking space", a "radiator" represents "central heating" etc. In the Hotel and Restaurant Assocns Booklet from Great Britain a crossed flag symbol indicates that French and another European language are spoken by some personnel of that hotel. In the 1964 Hotel and Restaurant Booklet for Great Britain 74.1% of London Hotels offered this language service. In the 1965 booklet the figure had risen to 78.9%.[1] Why? We must remember that there is an increasingly affluent society in many foreign countries and thus people are more free to

1. It is interesting to note that not only do a majority of hotels in major British cities offer language services, but that in many very small towns, thirty to fifty percent of the hotels also bear the crossed flags symbols. Britain had 2,456,000 tourists in 1964 spending $570,000,000.

travel, bringing with them of course many different languages and developing a corresponding need in the host country for language services. Hotels and restaurants offering language facilities must be profiting from it. How else can we explain this increase in language services?

4. In English-speaking Canada, which second language would be economically sound to choose as the first second language? If we look at the total number of language groups across Canada, we can see that there is one language group (after the dominant English group) which is the largest in number. It is an increasingly affluent group with the means to travel. It has sufficient numbers to be considered a market in tourism. It has a sufficiently large number of non-English speaking members to be put in the category of a people to whom a language problem would be a barrier to travel with enjoyment. "Three out of four French Canadians in Quebec do not know English" -- a group numbering over three million.[1] Is it possible that any Canadian industry such as tourism can afford to neglect a market of three million persons within the boundaries of our own country?

5. For those who suggest that we concentrate our tourist efforts only on our English language American neighbours, I am not suggesting any lessening of our promotions in the United States. But we should notice some figures. (a) American spending was down 10 million dollars in 1964 to 40 million from 1963's 50 million dollars figure. Mr. Lawrence G. Kerwyd, Canadian Tourist Assocn. General Manager, predicted that 1965 would bring a further reduction of American tourist spending to 30 million dollars. This was believed to be so in response to President Johnson's plea for Americans to spend

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1. P. 113, Preliminary Report on Bilingualism and Biculturalism

their money at home. We can sympathize with our American friends on this problem of balancing payments. We have the same problem in Canada. Canadian spending abroad still far exceeds the tourist dollars gained in Canada. We must search for a remedy to this problem.

(b) Visitors from overseas increased to more than 125,000 and spent 25 millions. Thus there already exists a sizeable overseas market which we should be attempting to develop along with our French language market in Canada, so that we do not depend on one area alone for our tourist visitors. Diversification of our market would lend to the security of our tourist business.

D. Practical suggestions for implementing language services

1. Certainly the first and most important point is in communicating this economic aspect of language to Chambers of Commerce, Boards of Trade, Provincial and National Tourist Associations, Hotel and-Restaurant Assocns. and of course to the public at large. This could be done (a) by circulating to such groups a memorandum or brief such as this one (I am sure that this is not the only brief on language as an economic factor). (b) by requesting the national survey proposed by Mr. Mitchell Sharp to investigate the language problem in tourism (c) by proposing that Tourist Conferences discuss the "language barrier in travel" (d) by television and radio programs where the economic aspect of language is made known to the public at large (e) by brochures to schools informing teachers of a second language of the economic possibilities available to their students. (f) by bringing into play the enormous forces of Adult Education at Universities or Secondary Schools who could put into action courses of oral French and other languages, which would help to develop latent talent which does exist in English speaking areas. A course for waiters,

waitresses, bartenders and hostesses could easily be developed, much to the interest, enjoyment and economic and cultural profit of those involved. Tourist bureau officials should be encouraged to become at least bilingual to some degree. Tourist Officers (a sort of official servant of the tourist, wearing a pleasant uniform and an armband signifying in various languages I speak English, I speak French, I speak German or Spanish or Ukrainian or Russian or Japanese etc.) should be placed about larger centres so that the lost voyageur can be put once again on the trail of the museum, sports stadium, night club or family hotel, whichever he is searching. Adult Education has much to offer us in these language service developments.

2. Tourist information, brochures, etc. should be available in at least two languages in all tourist bureaus in the major English language centres.

3. Signs in tourist bureaus describing city tours, boat tours, or announcing concerts, church services, movies, etc. should be in at least two languages.

4. Hotels and restaurants should be encouraged to advertise in newspapers, magazines and in the windows of their premises that they have French and English speaking (plus other languages where possible) personnel to serve the clientele.

5. Restaurants even when lacking suitably bilingual or trilingual personnel could do well to produce bilingual and trilingual menus. As a frequent diner in restaurants across Canada and in other countries, I am struck by the frequent appearance of certain items on the menus. Menus could be of the fold-out variety and even unilingual personnel would have small difficulty in following the direction of a pointed finger. Please see diagram.

Blue	Pink	White
Welcome English	Bienvenue Francais	Spanish or Italian or German or Ukrainian or Chinese
1. _____	1. _____	1. _____
2. _____	2. _____	2. _____
3. _____	3. _____	3. _____
4. _____	4. _____	4. _____
5. _____	5. _____	5. _____
6. _____	6. _____	6. _____
7. _____	7. _____	

This menu would be made so that each item of the menu of the day can be slipped behind plastic holders. Even unilingual help would be capable of matching the cards in the 3 colors representing the different languages bearing the numbered translation of the menu items. Such a language service might well be offered to an entire group of restaurants by a Restaurant Assocn. committee.

6. Television, radio and press facilities should be asked to share in the enormous responsibility of bringing to their own area an awareness of the language factor as an economic instrument.

(a) Television, radio and press should be encouraged to carry such programs or reports of such programs mentioned in D.1(d).

(b) Television, radio and press could develop a series of "Services Touristiques"--for example a column on the front page during the tourist season of special information for French language or other language tourists. Television and radio could advertise in the second language that at 6:00 p.m. or at some other stated hour a special transmission of news in a second language is available.

(Perhaps a 5 minute broadcast in French, 5 in German, 5 in Spanish after the regular English language news broadcasts) as a special courtesy service to our visitors.

(c) Television and radio have yet another important role to play. Is it not possible that Provincial Tourist Assocns. or groups of localities could join together to make brief television advertisements (of perhaps three minutes in length) in two or more languages? These video-tapes could give a brief tour of some of the provincial or local touristic highlights. The video-tapes could then be interchanged with other provinces or areas and given spot announcements on T.V. (or in the case of radio, tape-recordings) during major entertainment programs.

E. Conclusion: 1. In areas of the world where tourism is a thriving industry, second language services form an important part of its success. There is a realization in many countries that it is economically sound for the seller to approach the buyer in his native language.

2. In Canada in 1965, there was a government supported form of tourism in the "Voyageurs Centennaires" program. Would it not be possible in 1966, to use some of monies used for the "Centenary Travellers" program, to implement some of the modest suggestions mentioned in D? Thus it is possible that eventually government sponsored tourism could become self-propelled tourism, where the initiative would be coming from the individual. The stimulus provided by some of the suggestions in D could lead to an unprecedented economic enrichment.

Respectfully submitted,

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Lecturer in French

B R I E F

presented to

THE ROYAL COMMISSION

on

BILINGUALISM AND BICULTURALISM

by

Bertrand Boissonnault

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translation

SUMMARY AND PREAMBLE

The problem of unity in Canada presents an economic aspect of great importance. We speak very much of bilingualism and of biculturalism but should we not also think of "biprosperitism"? Because, what will bilingualism and biculturalism be worth if they do not rest on solid economic foundations?

Our large industrial corporations and others which wield vast economic power have, it would appear, a responsibility to assume in that respect. Should they not, as everyone of us must for that matter, learn to use their economic power equitably and thus contribute to redress the economic disequilibrium which is so obvious in our country?

The object of this brief is to draw attention to those ideas in the light of observations by an industrialist of the province of Quebec. The latter does not claim the competence of an economist nor, much less, that of a sociologist; however, having had an opportunity to observe certain aspects of the matter, he hopes that his remarks and comments may be of some use.

His observations on the attitudes and behaviour of our English speaking compatriots have been gleaned from persons representative of the English speaking element, at all levels, and are based on spontaneous reactions in the face of a specific problem presented in the course of ordinary day to day business. There is therefore nothing academic or theoretical in those reactions; they have been lived.

The brief describes also the economic gulf between our two main ethnic groups, relates briefly what is being done at the moment to achieve a certain amount of equilibrium between the two and stresses particularly the role that every one of us, Canadians of good will, can exercise to redress the inequities of the past.

The brief concludes that without "biprosperitism", we can hardly expect to attain unity in our country.

The author thanks the numerous presidents and other officers of large industrial corporations who have contributed, unwittingly it is true, to this study. He thanks them for their frankness, their sincerity and, in many cases, for their sympathetic attitude. With one exception, an exception which would not surprise anyone, all the presidents and other officers solicited, accepted to receive us. The dialogues followed one another over a period of four years and if they were not always fruitful insofar as the interests of the undersigned's operations were concerned, they will have helped a little, let us hope, to enlighten the Commission and in that way will have been a modest contribution to the cause of unity in our country.

....

DEFINITIONS

For the purposes of this brief the population of Canada is divided into two ethnic groups only: the minority group comprises all Canadians of French descent and others of French thought and culture, usually fellow Canadians of latin origin, who have integrated themselves into the group; the other group, the majority one, comprises all other Canadians.

ECONOMIC STATUS OF EACH ETHNIC GROUP

It is not necessary to prove at length the obvious fact that a tremendous gap exists economically between the two ethnic groups of our country. The majority group controls the principal
(1) industries of the country and benefits from a vast preponderance in economic power. Mining, metallurgy, manufacturing, large scale merchandising are almost exclusively in the hands of the majority group. The minority group, although it comprises nearly one third of the population, has relatively nothing.

In Quebec, despite the fact that the French ethnic group
(2) represents 80% of the population, it controls only, approximately 25% of the economy.

The predominantly French population of Quebec suffers by
(3) comparison with that of Ontario on an individual basis also, as can be seen by the following tables:

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	Earnings *			
	per worker		per head of family	per family
	M	F		
Ontario	$ 3984.	$ 2119.	$ 4400.	$ 5274.
Quebec	$ 3469.	$ 1920.	$ 3948.	$ 4694.
Ontario	15%	10%	11%	12%
		higher than Quebec		

Personal Income per Capita, 1963 **

Ontario	$ 2019.
Quebec	$ 1504.
Ontario	34% higher than Quebec

* 1961 census, tables 14 and 83, volumes II and III respectively.

** D.B.S., National Accounts, table 29

*** Statistics from the Financial Post, "Canada 1964", March, 1964.

N.B. It is important to note that, contrary to what many persons think, the gaps between the figures for Ontario and those for Quebec, are not due to Quebec being, supposedly, more an agricultural province than Ontario. As a matter of fact Ontario is more agricultural than Quebec having a percentage of agricultural production of 5.0% of total production compared to 3.9% for Quebec. Manufacturing output for Quebec is 69.5% of the total production which is not far from the corresponding figure for Ontario, 74.3%. The gaps in earnings per worker between Ontario and Quebec cannot be explained by the relatively small differences in fields of production as between one province and the other. ***

....

Is it necessary to stress that conditions such as
(4) described above, particularly the overwhelming economic preponderance of the majority ethnic group, are inevitably a cause of instability and of unrest?

Quebec, more correctly the French ethnic group of Quebec, suffers from frustration not only in respect to language and culture but, in a much more acute manner, feels frustrated economically. When a whole people, a nation, feels frustrated in such manner, when the people sense that they have not been getting their fair share of prosperity, that the sun does not shine equally for all, when they think, rightly in some cases and wrongly in some other, that certain avenues have been closed to them and that they have been denied and
(5) are denied equal opportunity, it is inevitable that there be a reaction. This reaction is now with us. Let us hope that it will be beneficial and that it will bring about corrective measures in an orderly and normal manner, with understanding and comprehension from the rest of Canada. This is, we believe, what all Canadians of good will hope for.

CAUSES OF ECONOMIC DISEQUILIBRIUM

Whenever my friends of the majority ethnic group speak of the economic plight of the French-Canadians they invariably bring up the point that if we are in such a mess, economically, it is our own fault. They stress that we have been misguided by our clergy, that we were backward in our schooling, that our colleges and other secondary institutions of learning stressed too much the teaching of humanities while English-Canadians were hard at work at more practical
(6) subjects, etc. There is undoubtedly some measure of truth attached to all those factors but let us be realistic: the causes of our economic inferiority are not that simple; they are considerably more

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complex and deeper and furthermore they have something to do not only with our own omissions but much more, we believe, with the attitudes and behavior of our English speaking compatriots. Undoubtedly such attitudes and behavior were not always wilful or deliberate, undoubtedly they could have been due to the normal and natural mutual confidence, trust and understanding of persons of one group for others of the same group, to a sense of fellowship and so on, but nevertheless such attitudes translated themselves and, as yet, translate themselves into unequal opportunity for the minority ethnic group.

For instance the low average school leaving age in French Quebec by comparison with the average school leaving age for our English speaking compatriots explains to a certain degree the failure of many of us to reach higher positions in industry and commerce. It is an insufficient explanation, however, as can be seen in the case, for example, of university graduates. University graduates, particularly those of faculties more or less standardized such as those of engineering and of commerce, whether they come from an English or a French university, have qualifications roughly equivalent. Yet it is notorious that despite such more or less equivalent qualifications, the prospects of success for engineering and commerce graduates from French universities in large English enterprises of Quebec during the last two or three decades, have been rather meagre indeed. This is not due so much, we believe, to lack of competence or intellectual capacity but to a psychological problem of acceptance or of integration for which both sides are probably responsible. A typical case in point is that of a number of
(7) engineering colleagues of the French ethnic group who began their careers with large corporations of the majority group. They successively dropped out for various reasons but a common reason, in the cases we have a mind, is that they did not feel accepted in the milieu in question and also they had the feeling (perhaps wrongly but they had it) that they would not progress normally in the atmosphere then existing in the corporations in which they were employed.

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Significantly those graduates were of the highest caliber as confirmed by the fact that they have just about reached the summit in their respective fields. It must be said, however, that we know of others, in similar circumstances, who persevered in the employ of firms of the majority ethnic group and who likewise reached top positions. However, most of us are convinced, although matters seem to have improved recently, that for many years, except in certain firms, there was hardly any hope of success in large anglo saxon corporations for university graduates of the minority ethnic group. It was necessary, one often would hear, to be a superman to succeed in such milieu and, qualifications being equal, it was thought that there were no or very little possibilities of success.

The same feeling prevails in many French Canadian business circles in respect to selling goods or services to firms of the majority ethnic group. Price, service and quality being equal you cannot hope to get the business, it is felt; offers must be unequal to get it. The
(8) situation just described is, quite possibly, psychologically normal. The matter is not so much therefore one that we should complain of but rather one that we should simply face and accept as a reality. We should counterbalance those psychological factors to the best of our ability.

One cannot touch upon our economic inferiority without briefly looking into the myth which seems to have had favor at one time throughout the world and which was particularly believed in Quebec, of the economic superiority of Protestants over Catholics. To that myth one must add that of the presumed economic and political supremacy
(9) of the Anglo-Saxon bloc over the Latin blocs which also was in vogue for a while. Those concepts which have been extolled by eminent European economists, are now however, we believe, discredited. They have nevertheless been a cause of economic disequilibrium here

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because they created precisely the conditions that they were exposing and we suffered from the consequences. Was it not because of such myths that, not so long ago, it was necessary in Quebec that the Minister of Revenue be of Anglo-Saxon origin?

We conclude that the causes of the economic inferiority of the French-Canadian ethnic group are complex and are related
(10) at bottom to matters of an educational and psychological order, in addition to all the rest.

R E M E D I E S

The remedies to our economic inferiority are, in brief, the following:

REMEDY (A)

A long term remedy : the
(11) very much overdue REFORM IN THE FIELD OF EDUCATION.

REMEDY (B)

Another long term remedy, the action of the QUEBEC ECONOMIC ADVISORY COUNCIL, a governmental organization
(12) which aims to ensure the efficient and coordinated development of the economy of Quebec.

REMEDY (C)

In a more restricted field and in one where the needs are pressing, the GENERAL INVESTMENT CORPORATION OF QUEBEC, a private sponsored holding company having for object, among other aims, to promote economic well being in Quebec by administration, control or financing of enterprises which otherwise
(13) would have been limited in their expansion. It should be noted

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that the General Investment Corporation of Quebec has already acquired a number of firms which, otherwise, no doubt, would have been lost to our ethnic group.

Our compatriots of the majority ethnic group should not be surprised if French-Canadians see with some measure of bitterness their industries pass, one after the other, into other hands. The phenomenon which they themselves deplore of
(14) the sale of Canadian firms to foreign interests reproduces itself under identical conditions and with the same disastrous effects between their ethnic group and ours. The only difference is that, in one case, it is the general economy of all Canada that suffers whereas in the other it is the economy of the minority ethnic group and thus the internal equilibrium of Canada that is affected.

Some idea of the extent of the weakening of French Canada through the loss of its industries to the majority ethnic group or to foreign control can be gathered from the following typical sales: (*)

Foodstuffs

Catelli Food Products Ltd.	to Ogilvie Flour Mills Ltd.
David & Frère Ltée	to Scribbans-Kemp Ltd.
Habitant Food Products Ltd.	to Ogilvie Flour Mills Ltd. (Catelli Ltd.)
J.J. Joubert Ltée	to Borden Co. of Canada Ltd.

Petroleum

Champlain Oil Products Ltd.	to Imperial Oil Ltd.
Mongeau & Robert Ltée	to Imperial Oil Ltd.

....

(*) expanded from French version

Beer

Frontenac Breweries Ltd.	to Dow Breweries Ltd.

Cigarettes & Tobacco

L. O. Grothé Ltée	to Imperial Tobacco Co. of Canada Ltd.
(15) Rock City Tobacco Ltd.	to Rothmans of Pall Mall Canada Ltd.

Machinery

Jarry Hydraulics Ltd.	to American Brake Shoe Inc.
Stowell Screw Co. Ltd.	to Dosco Steel Ltd.

Electric lamps

Solex Co. Ltd.	to Canadian General Electric Co.

Construction

Miron & Frères Ltd.	to Cimenteries & Briqueteries Réunies S.A.

Appliance Manufacturing

Roy, Les Industries Ltée	to Hupp of Canada Ltd.

Textiles

Regent Knitting Mills Ltd.	to Grover Mills Ltd.

Services

Roy Nettoyeurs Ltée	to Canadian Silk Mfg. (Que.) Ltd.

The above process which has been going on now for many years has left French Canada with hardly anything of importance
(16) economically. It can be readily seen that, since we have nothing much now, it won't be long, if the process continues, until we have nothing at all.

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It must be noted that this process is almost exclusively
(17) in one direction. The sale of the Provincial Transport Co. Ltd. to the Paul Desmarais interests, is an exception.

An important counter-effect has, however, been exercised in the public field by the following sales:

(18) Montreal Light Heat & Power Co. to Government of the Province of Quebec

Montreal Tramways Company to Government of the Province of Quebec and City of Montreal

Shawinigan Water & Power Co. to Government of the Province of Quebec

Other socializing projects presently contemplated by the Government of the Province of Quebec must be considered as
(19) the normal reaction of the people to the economic disequilibrium of which we are writing.

In the interests of Canada it is imperative that the gobbling up of the industries of the minority ethnic group by outside interests, be stopped. But who can stop that process other than the sellers and the buyers themselves? Is it possible to hope that the lust for pecuniary gain on the part
(20) of buyers and sellers be voluntarily subrogated to the interests of the country? We are optimists and we like to think that the good of the country should prevail over personal interest but we recognize that very few persons think and act in that way. However we know of two cases where otherwise attractive sales were turned down by French-Canadian industrialists in favor of the higher interests of the nation. There should be more men of that strength and character.

To sell out, in such circumstances, unless desperately obligated to do so and with proper and just excuse, is akin to being a traitor to the cause of French Canada. The time is fast approaching when the same condemnation will apply to members of the majority group

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who sell to interests across the border or overseas. Such persons sell, in effect, a share of the heritage of Canada. It could be held, indeed, that what they are selling does not, in reality,
(21) fully belong to them, but has been entrusted to them for progress, good administration and safekeeping. Thus when they sell to outside interests they sell not only what properly belongs to them, the physical assets and the goodwill of the enterprise, but also a share of the heritage, in one case, of French Canada and, in the other, of Canada at large.

REMEDY (D)

The CONSEIL D'EXPANSION ECONOMIQUE, a brave undertaking which encourages French-Canadians to promote their economic well-being by their own efforts through the wise use of their own purchasing power. The C.E.E. suggests to members of the minority
(22) ethnic group that, price, service and quality being equal, they do their share of the uplifting of their group by purchasing from firms in the economically depressed minority ethnic group, viz from themselves.

The work of the C.E.E. has met in some quarters, particularly in Ontario, with some strong adverse criticism. It would appear that our detractors would accept with some grace a certain amount of bilingualism, and of biculturalism, but would balk at "biprosperitism". They fear, presumably, that the sought economic redress be effected in part to their detriment. That is most probably what would happen because it is impossible to
(23) achieve redress without transferring to one party a portion of what the other already holds. There is hardly any other formula. One could ask, since those gentlemen from Ontario have benefited

....

in the past from more than their normal share of the market, why they find it so difficult to effect restitution of what they, normally, should not have had in the first place.

REMEDY (E)

THE FAIR AND EQUITABLE USE OF THEIR PURCHASING POWER BY OUR ENGLISH SPEAKING COMPATRIOTS. In the opinion of the writer the C.E.E. does not go far enough; its campaign should not be restricted to members of the minority ethnic group but should be directed towards all Canadians because it should be the duty of all Canadians to help redress the economic injustices
(24) of the past. Large corporations particularly, at least those of Quebec and of Ontario, should be sensitive to the economic aspect of the ethnic problem of Canada and be guided accordingly. Prosperity, wealth, riches are distributed daily in our economic system through the use of purchasing power whether it be purchasing of services, competence, and ability of men or plain purchasing of goods. It behooves those who wield economic strength to be fair and equitable when they distribute the wealth around.

Above, then, has been described a means, (*and an opportunity) for large corporations to contribute in a practical and positive way to unity in our country. The question may now be asked: Is there not obligation, for such corporations to so contribute? Many persons would uphold the thesis that large and small corporations, (a fortiori individuals), have no obligation at all towards society as to how they spend their money and that
(25) they may purchase from whom they fancy. It could however be shown, with much more success, we believe, that firms which derive their economic power and their profits from the people

(*) addendum to French version

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have the obligation, at least a gentlemanly obligation or a moral one, to redistribute prosperity to the very people who have made that prosperity possible.

And if such a moral obligation were insufficient in their eyes, would not the necessity of contributing to unity
(26) in the country be enough? Both reasons together or any one of them should suffice.

It is therefore an error to think that corporations, large and small, may use their purchasing power as they please, as if they were not accountable to society for their actions and omissions. Corporations like individuals are obliged by the law of common sense to keep in mind what is best for the common good.
(27) Such obligation becomes all the more imperative in the case of governments at all levels, public utilities, corporations dependent on taxpayers' money. In such cases the matter is not simply one of common sense and of gentlemanly conduct but one of justice. There is no escape from that.

Therefore all Canadians, particularly those who control
(28) important purchasing power should exercise that power in a fair and equitable manner.

REACTIONS OF OUR ENGLISH SPEAKING COMPATRIOTS AND NECESSITY FOR EDUCATION

Some four years of dialogue in exposing the thoughts expressed in this brief to numerous executives of corporations of all categories have been fruitful in permitting an evaluation of the reactions and attitudes of our compatriots of the majority

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ethnic group to such radical and revolutionary thoughts. "WE CANNOT GIVE ANY CONSIDERATION WHATSOEVER TO ETHNIC MATTERS IN PURCHASING"; "OUR PURCHASING POLICY HAS BEEN CAREFULLY STUDIED AND WILL NOT BE MODIFIED" was the general reaction, expressed with a few variations. "WE BUY STRICTLY ON THE BASIS OF PRICE,
(29) QUALITY AND SERVICE; OUR WHOLE ECONOMIC SYSTEM IS FOUNDED ON THAT; IT IS OUR AMERICAN WAY OF LIFE" said another. And so on. Most executives met were considerate but some were genuinely shocked, offended or even felt insulted; some were truculent and a few, among the considerate ones offerred alternate solutions such as securing our share of the market by lowering prices etc., alternatives that we will examine later on.

Significant is the fact that executives at the top, in nearly all cases, were much more receptive to our ideas and saw the problem in a much less narrow manner than their subordinates.
(30) The worst reactions and the most violent, came from the lowest buying echelon; in very large corporations, at the level of section buyers.

The descending scale of acceptance of such ideas can be explained, we believe, by the fact that buying personnel are, as a rule, bound by traditional purchasing policies which have not evolved with social, political and ethnic changes or needs or else have evolved very slowly. Furthermore such personnel do not usually have the means or the daring to recommend changes
(31) in company policies and much less, on their own responsibility, adapt the policies to the changing needs of the times. As a result such personnel have in many cases lost touch with the relation between the problems of the country and their occupation or profession. They are then, having lost touch and not having been guided from above, completely taken aghast by problems of such great magnitude and of such delicate nature.

....

We conclude that a prompt and vigorous educational campaign should be undertaken in large and small corporations, among buying personnel, in order to acquaint them with the evolution of thought which is taking place, we believe, at higher levels and furthermore to make them conscious of the heavy responsibilities with which they are entrusted as a result of the power they wield over the economy of the country. The writer commends the efforts being exerted by forward-minded buying
(32) personnel who strive to enhance the status of the buyers and place the purchasing function on a professional or semi-professional level. When it is realized to what an extent the daily decisions of buyers and purchasing agents, large and small, can effect the very life of a supplier in fields where competition is strong and margins minimal, and the salutary or disastrous effect of their decisions on the distribution of prosperity throughout the nation, it will be seen that buyers, even though subject to company policies, wield vast powers indeed.

Some executives, while recognizing the justness of the claims of the minority ethnic group, felt that the solution to the problem of unity in Canada, the hoped for solution, the one that would
(33) solve everything without clashes or complications, would be that of the "melting pot". We are surprised that this hope still persists. Undoubtedly the massive immigration of recent years favors the majority ethnic group. Nevertheless we fail to see any signs of capitulation on our part and we believe in survival of our ethnic group more than ever. Let us hope that the large majority of our English speaking compatriots accept the fact that Canada is decidedly a bi-ethnical country with all that such acceptance implies economically as in other ways. It is obvious that if the premise of a bi-ethnic Canada is rejected, the thesis herein presented does not hold any more.

....

Other sympathetic executives, although disapproving the idea of obtaining our share of the economy, through appeal to · · equity and fairness, formula which in their mind is unthinkable, have suggested an alternative which came up quite often in the dialogues. To enter into a market or to obtain a larger share of a market offer, they would say, more advantageous prices or a better product for the same price.
(34) That, they would say, is the time honored way to do business... Of course the formula is an excellent one when it can be utilized but, in practice, it is necessary to remember that such a formula has limitations and that in many cases it is simply inadequate or impracticable. It certainly cannot be used in fields where prices are fixed. Where price fixing is not in effect the margins under competitive conditions of to-day, are often so small that there is no possibility at all of lowering them. And in any case, if reduced prices were offerred without being justified by reductions in costs, such prices would not hold very long in the face of equivalent or bigger price reductions offerred by the competing displaced firms whose facilities for enduring a price war are usually much better than those of the firms entering the market. Price cutting is a two-edged weapon.

All that precedes, covering purchasing of goods and services, applies also, in a general way to the purchasing of services, competence and ability of men. However, when chosing men
(35) for employment or for promotion the factors for appreciation are more numerous yet and there is therefore, in the case of men, more latitude in selection than in the case of goods or other services.

In respect to administrative positions in large corporations it is claimed that there is a scarcity of competent personnel from the minority ethnic group to occupy such high positions.

....

It is usually forgotten that in many corporations top administrative positions are available mainly to personnel selected at much lower levels and trained throughout the years in preparation for successive promotions as the years go by. The question can thus be asked: If
(36) there is a scarcity of qualified personnel of the minority ethnic group to occupy important positions, is it not because no provision was made for such candidates at the lower rungs during the preceding decades?

MISCELLANEOUS & OTHER COMMENTS

The expression "equal opportunity" in respect to jobs, promotions, purchasing of goods and services, is an expression that is the subject of much abuse in the sense that the connotation given to it is usually misleading and restrictive. For instance a buyer will declare with emphasis that suppliers from the minority ethnic group have always benefited, in his firm, from "equal opportunity". Or else he will declare that he will give "equal opportunity", when the time comes, to quote on the requirements of his firm. Everyone speaks also of "equal opportunity" purportedly
(37) given to candidates for positions and promotions. But what is meant however, most of the time, is "equal opportunity to quote" if the matter is one of purchasing of goods or services and "equal opportunity to apply" if it is a matter of jobs or of promotion. "Equal opportunity to quote" does not mean equal opportunity to get the order, price, service or quality and other factors being equal, nor does equal "opportunity to apply" mean equal opportunity to get the position or promotion if all candidates are about equal from the point of view of competence etc. When such equalities occur the more subtle factors, the psychological ones, the intangible ones, have the decisive effect and that is where equal opportunity is often denied.

....

A purchasing agent for a large corporation admitted the above conclusion when the question was put to him as to how he awarded purchase orders when offers of two or more suppliers were equal. He was somewhat embarrassed to reply. Did he award the order to the salesman most sympathetic to him personally? Would he give it preferably to friends or
(38) acquaintance, or to whom? He stated that, there never being absolute equality among suppliers, a buyer could in such circumstances find satisfactory justification to award the order to whom he pleased. In addition, he pointed out, ethnic considerations or desire to help promote unity in Canada were definitely not factors insofar as he was concerned and were unthinkable. And that is the way things usually are.

A word also much abused in respect to our problem is the word "discrimination". As soon as one speaks of ethnic considerations in reference to purchasing policies the word "discrimination" invariably is on many lips. It is used in its pejorative sense with a connotation of sin. Nevertheless what
(39) we ask is precisely that there be discrimination, that the buyer (or the employer in the case of jobs or promotions) be discriminate enough not to commit again the injustices of the past.

"Retaliation" is the worst word that has emerged in the
(40) press in respect to the economic aspect of unity in Canada. It has a negative and destructive undertone. Let us hope that it will not be translated into action.

"Economic crutch" is another expression which is enlightening. What do the French Canadians want? An economic crutch? We do not think any particular comment is required in reply to that question except to inform those who do not know
(41) us (the question was put by an American) that we are a proud people and not at all the kind that would be apt to think in terms of a hand out.

....

Confusion of the issue by striking negative declarations of which a typical one is that of Mr. Donald Gordon to the effect that no one would get a job or a promotion in the C.N.R. because he is French-Canadian, is
(42) another aspect of this matter. Why did he not say "Qualifications being equal, our doors are wide open to French-Canadian candidates whether in respect to employment or promotions".

Ridicule is the last of the series of words and expressions which reveal the thoughts of a few of our English speaking compatriots on the redress of economic equilibrium through the fair and equitable use of purchasing power: "WHAT YOU SUGGEST
(43) IS IMPOSSIBLE; IF WE HAD TO GIVE CONSIDERATION TO ETHNIC GROUPS IN RESPECT TO PURCHASING WE WOULD HAVE TO CONSIDER THE ITALIANS, THE POLES, THE UKRANIANS, THE DOUKHOBORS, ETC.; HOW COULD WE DO THAT?"

The question can now be put. Can unity be attained in Canada without redress of the economic injustices of the past, in other words without a more equitable distribution of prosperity?
(44) Would bilingualism and biculturalism alone, to the extent that they could be realized, be sufficient? Would biculturalism be possible if not resting on solid economic foundations? Can a poor people maintain and support a satisfactory level of culture?

It seems clear to us that without "biprosperitism" our hopes for unity become diminished if not out of reach and that
(45) "biprosperitism" is a sine qua non condition of a harmonious future for Canada.

....

Without "biprosperitism" we will undoubtedly plunge into advanced socialism or collectivism both supported by some form of separatism. Let us be assured that no people,
(46) however patient and reasonable it be, can for all time remain subservient economically to another people living side by side with it. "Masters in our own house" has many meanings; among others, exactly that.

Few of us think of separatism with much enthusiasm. Nevertheless we would prefer radical solutions to our problem
(47) (peaceful solutions, it goes without saying) to the alternative of remaining economically under the dependence of our compatriots of the majority ethnic group.

We conclude with a Parkinson type law which illustrates well our thought and which we enunciate as follows: "Disequilibrium in economic strength (or wealth) between two major ethnic groups in a country creates a vacuum which has a tendency to be filled. If this vacuum is not filled or equilibrium restored in the normal way it will be in an abnormal way."

The above law cannot be ignored.

Bertrand Boissonnault,
P.Eng.

36 Sunset Ave,
Outremont,
Montreal 8, P.Q.

September 4, 1964

APPENDICE I

Extract from press release:

Large Canadian corporations would do well to be more alert to the ethnic problem of this country said Bertrand Boissonnault, Montreal Industrialist, speaking as a shareolder at the Annual Meeting of the Bell Telephone Company of Canada held to-day.

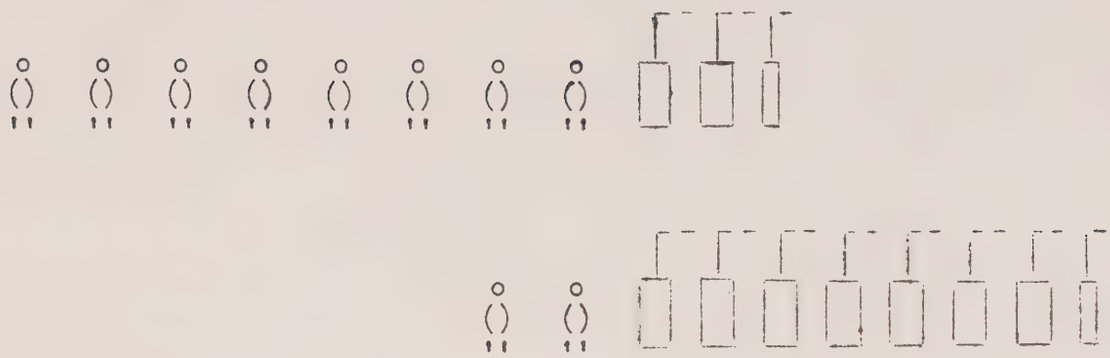
Separatism, nationalization of public utilities and of corporations exploiting the natural ressources of the country, and other projects of that sort, are to a large extent the direct result of frustration in the weaker of the two large ethnic groups in Canada, said Mr. Boissonnault.

It behooves those who wield large economic strength to keep in mind this ethnic aspect of our economy in distributing the wealth around. Wealth is distributed, among other ways, through exercise of purchasing power including purchasing of competence, ability and services of men, therefore jobs, as well as through plain purchasing of goods.

In the case of governments at all levels, public utilities, corporations depending on taxpayers' money, corporations exploiting the natural resources of the country, this is a matter of elementary justice stated Mr. Boissonnault. For all other large corporations it is a matter of self-defence against separatism and certain other "isms".

March 8/62

APPENDICE II



M E M O I R E

présenté

à la

COMMISSION ROYALE D'ENQUETE

SUR LE

BICULTURALISME ET LE BILINGUISME

par

Bertrand Boissonnault

SOMMAIRE ET PREAMBULE

Il y a un aspect économique de grande importance au problème de l'unité au Canada. On parle beaucoup de bilinguisme et de biculturalisme mais ne devrait-on pas parler aussi de biprospéritisme ? Car que vaudront le bilinguisme et le biculturalisme s'ils ne sont pas appuyés sur de solides assises économiques ?

Les grandes entreprises industrielles et autres qui contrôlent un pouvoir économique considérable ont, semble-t-il, une responsabilité à assumer à ce sujet. Ne devraient-elles pas, comme chacun de nous d'ailleurs, apprendre à utiliser ce pouvoir économique équitablement et ainsi contribuer à faire disparaître l'équilibre économique instable qui se manifeste au pays ?

Le but de ce mémoire est de souligner ces quelques idées à la lumière des constatations d'un industriel du Québec. Ce dernier ne prétend pas traiter la question avec la compétence d'un économiste et encore moins avec celle d'un sociologue. Toutefois, ayant été à même d'observer certains aspects de cette question, il espère que ses observations et commentaires pourront être de quelque utilité.

Ses observations sur l'attitude et le comportement de nos compatriotes anglophones ont été glanées auprès de personnes représentatives de l'élément anglophone à tous les niveaux et sont basées sur des réactions spontanées face à un problème concret présenté dans le cours ordinaire des affaires. Il n'y a donc rien de théorique ou d'académique dans ces réactions; elles ont été vécues.

Le mémoire décrit aussi l'écart économique entre nos deux groupes ethniques les plus importants, aborde brièvement les efforts présentement exercés pour instaurer un certain équilibre entre les deux et insiste particulièrement sur le rôle que chacun de nous, Canadiens de bonne volonté, peut exercer pour redresser les iniquités du passé.

Le mémoire conclut qu'à défaut de biprospéritisme, on ne peut guère s'attendre à réaliser l'unité au pays.

L'auteur remercie les nombreux présidents et autres administrateurs d'entreprises industrielles qui ont contribué, sans le savoir, il est vrai, à cette étude. Il les remercie pour leur franchise, leur évidente sincérité et dans bien des cas pour leur attitude sympathique. Sauf un, exception qui ne surprendrait personne, tous les président et autres administrateurs sollicités ont accepté de nous recevoir. Les dialogues se sont succédé sur une période de quatre années et s'ils n'ont pas toujours été fructueux en ce qui concerne l'entreprise industrielle du soussigné, elles auront contribué un peu, espérons-le, à éclairer la Commission et par là auront été d'un modeste apport à la réalisation de l'unité au pays.

DEFINITIONS

Pour les fins de ce mémoire, la population du Canada se répartit en deux groupes ethniques seulement. Le groupe minoritaire comprend les Canadiens-Français et autres Canadiens de pensée et de culture françaises,

habituellement des Canadiens d'origine latine, qui se sont intégrés à ce groupe. Le groupe majoritaire comprend tous les autres Canadiens.

NIVEAUX ECONOMIQUES DES DEUX GROUPES ETHNIQUES

Point n'est besoin de prouver qu'il existe un écart formidable entre les deux groupes ethniques de notre pays; le groupe majoritaire contrôle les industries principales du pays et bénéficie d'une puissance économique largement prépondérante. Les domaines des mines, de la métallurgie, des métaux, de l'industrie
(1) manufacturière et celui de la distribution au niveau des grandes entreprises sont presque exclusivement entre les mains de ceux qui font partie du groupe ethnique majoritaire. Le groupe minoritaire, quoiqu'il comprenne presque le tiers de la population du Canada, n'a relativement rien.

Dans la province de Québec, en dépit du fait que la population du groupe ethnique canadien-français
(2) comprenne 83% de la population, elle ne contrôle qu'environ 23% de l'économie.

25

La population largement canadienne-française du Québec souffre aussi individuellement par comparai-
(3) son avec celle de l'Ontario ainsi qu'on peut le constater par les tableaux suivants :

	Revenu personnel +			
	par travailleur		par chef de famille	par famille
	M	F		
Ontario	$ 3984.	$ 2119.	$ 4400.	$ 5274.
Québec	$ 3469.	$ 1920.	$ 3948.	$ 4694.
Ontario	15%	10%	11%	12%
	plus élevé que Québec.			

Revenu personnel per capita ++

Ontario	$ 2019.
Québec	$ 1504.
Ontario	34% plus élevé que Québec.

\+ Recensement, 1961, tableaux 14 et 83, vols II et III respectivement.

++ Bureau Fédéral de la Statistique, Comptes Nationaux, tableau 29

+++ Chiffres tirés du Financial Post, "Canada 1964", mars 1964.

N.B. A prime abord on serait tenté d'attribuer les écarts entre les deux provinces au fait que la province de Québec serait une province agricole tandis que l'Ontario serait surtout une province manufacturière. En fait l'Ontario est une province plus agricole que le Québec avec une production agricole de 5.0% de sa production totale comparée à Québec, 3.9%. La valeur de la production manufacturière du Québec se chiffre à 69.5% de la production totale de la province ce qui atteint presque le chiffre pour l'Ontario, 74.3%. Les écarts dans les revenus personnels ne s'expliquent donc pas par la répartition différente de la production d'une province à l'autre. +++

Est-il nécessaire de souligner que les conditions décrites plus haut, particulièrement l'ascen-
(4) dance économique du groupe ethnique majoritaire, sont inévitablement une cause d'instabilité et de malaise ?

Québec, plus précisément le groupe ethnique canadien-français du Québec, souffre de frustration non seulement en ce qui concerne sa langue et sa culture mais se sent d'une façon encore plus nette, frustré économiquement. Or quand un peuple se sent frustré de cette façon, quand il se rend compte qu'il ne bénéficie pas de sa juste part de la prospérité du pays, que le
(5) soleil ne luit pas également pour tout le monde, quand il croit, à tort dans certains cas et à raison dans d'autres, qu'on lui a fermé des portes et qu'on lui a nié une égale opportunité, il est inévitable qu'une réaction se produise. C'est celle que nous vivons en ce moment. Espérons qu'elle s'avérera salutaire et qu'elle amènera des mesures correctives normales et ordonnées avec, souhaitons-le, la coopération et la compréhension du reste du Canada. C'est le voeu, croyons-nous, de tous les Canadiens de bonne volonté.

CAUSES DU DESEQUILIBRE ECONOMIQUE

Lorsque nos compatriotes de langue anglaise par-
lent de la misère économique des Canadiens-Français, ils
(6) ne manquent pas, la plupart du temps, de faire valoir

que si les Canadiens-Français sont dans une situation économique inférieure, c'est par leur propre faute. Ils soulignent que nous avons été mal dirigés par notre clergé, que nous avons été retardataires dans l'enseignement, que nos écoles secondaires et collèges attachaient trop d'importance à la formation classique pendant que nos compatriotes anglophones veillaient à développer des valeurs plus pratiques, etc. Il y a sans doute une mesure de vérité dans tous ces facteurs mais soyons réalistes; les causes de notre infériorité économique ne sont pas si simples; elles sont considérablement plus profondes et plus complexes et elles se rattachent non seulement à nos propres omissions mais encore plus, nous le croyons, aux attitudes et au comportement de nos compatriotes de langue anglaise. Il n'y a pas de doute que ces attitudes et ces comportements n'étaient pas toujours réfléchis, qu'ils pouvaient tenir de la confiance mutuelle des uns pour les autres d'un même groupe, de l'esprit de solidarité et que sais-je encore, n'empêche qu'ils se traduisaient et se traduisent encore en inégalité d'opportunité pour le groupe ethnique minoritaire.

A titre d'exemple, les indices défavorables de la fréquentation scolaire chez nous par rapport aux mêmes indices chez nos compatriotes anglophones expliquent l'insuccès des nôtres à bien des points de vue mais ne les expliquent pas à eux seuls ainsi qu'on peut le constater chez les diplômés d'université. Les diplômés d'université, particulièrement ceux de facultés
(7) plus ou moins standardisées comme les facultés de génie et de commerce, ont, qu'ils viennent d'une université anglophone ou d'une université francophone, des quali-

fications à peu près équivalentes. Or il est notoire que, malgré ces qualifications à peu près équivalentes, les perspectives de succès des diplômés du génie et du commerce de nos universités francophones dans les entreprises anglophones du Québec en ces trente dernières années ont été plutôt maigres. Ceci ne tient pas, nous en sommes convaincus, à des insuffisances au point de vue compétence ou niveau intellectuel mais à un problème d'intégration dont les deux parties en cause portent sans doute la responsabilité. A preuve le cas typique de collègues ingénieurs du groupe ethnique canadien-français qui, au début de leur carrière, se sont trouvés à l'emploi de grandes entreprises anglophones. Ces collègues quittèrent successivement le milieu anglophone pour différentes raisons mais une des raisons, dans chacun des cas que nous avons à l'esprit, se rattache au fait que ces ingénieurs ne se sentaient pas intégralement acceptés dans le milieu en question et qu'ils avaient le sentiment (peut-être à tort mais ils avaient le sentiment) qu'ils ne progresseraient pas normalement chez les employeurs en question. Point significatif : ces professionnels étaient du plus haut calibre, à preuve ils ont tous atteint le sommet dans leurs sphères respectives. Par contre, il y a d'autres diplômés d'université qui ont persévéré dans les milieux anglophones et qui sont aujourd'hui des sommités également. Toutefois, la plupart d'entre nous sommes convaincus, quoique ça semble aller mieux aujourd'hui, que, pendant de longues années, sauf chez quelques employeurs, il n'y eut guère d'espoir de succès dans les entreprises anglophones du pays pour les diplômés d'universités de langue française. Il fallait, entendons-nous souvent dire, être un

surhomme pour réussir en de tels milieux et à qualifications égales point ou peu de possibilités de succès.

Notons que dans les cercles d'affaires canadiens-français, les mêmes sentiments prévalent en ce qui concerne la vente de marchandises ou de services à des entreprises anglophones. A prix, service et qualité
(8) égaux, à moins de donner plus que n'en donnerait un compatriote de langue anglaise, bon nombre d'entre nous croyons que les possibilités de succès sont minimes. Réitérons que cette situation est peut-être psychologiquement normale et que ce n'est pas tellement question de nous en plaindre que de constater que c'est comme ça et que nous devons en conséquence essayer de contrebalancer ces facteurs psychologiques au meilleur de notre habileté.

On ne peut toucher aux causes de l'infériorité économique des nôtres sans aborder brièvement le mythe qui a eu cours dans le monde et qui semble avoir été particulièrement respecté au Québec, de la supériorité économique des protestants sur les catholiques. A ce mythe il faut rattacher celui de la présumée supériorité économique et politique du bloc anglo-saxon sur les blocs la-
(9) tins qui a également fait fureur pendant quelque temps. Ces thèses qui ont été prônées par d'éminents économistes, européens pour la plupart, sont maintenant, croyons-nous, discréditées. Mais elles ont néanmoins été un facteur de déséquilibre chez nous car elles ont créé précisément les conditions qu'elles exposaient et nous en avons subi les contrecoups. N'est-ce pas à cause de ce mythe qu'il fallait, il n'y a pas si longtemps, que dans le Québec le ministre du Revenu soit nécessairement un Anglo-Saxon ?

(10) Concluons que les causes de l'infériorité économique des Canadiens-Français sont complexes et sont rattachées au fond à des questions d'ordre éducationnel et psychologique en plus de tout le reste.

R E M E D E S

Les remèdes à notre infériorité économique sont brièvement les suivants :

a) D'abord celui qui est le plus en évidence en ce moment et certainement le plus important tout en
(11) étant cependant un remède à long terme, la très tardive réforme de l'enseignement.

b) Ensuite, un autre remède important, également à long terme, le CONSEIL D'ORIENTATION ECONOMIQUE, orga-
(12) nisme gouvernemental qui assurera un développement efficace et coordonné de l'économie du Québec.

c) Dans un domaine plus restreint et dans un champ où les besoins sont pressants, la SOCIETE GENERALE DE FINANCEMENT, sorte de société de gestion privée bénéficiant de l'appui du Gouvernement et ayant pour objet en-
(13) tre autres de promouvoir le bien-être économique dans le Québec par la gestion, le contrôle ou le financement d'entreprises qui autrement auraient été limitées dans leur développement. Il est à remarquer que la Société Générale de Financement s'est portée acquéreur d'entreprises qui, sans elle, seraient sans doute passées à des

mains étrangères dans lesquelles je comprends, pour les besoins de cette thèse, celles du groupe ethnique majoritaire.

Que nos compatriotes anglophones ne soient pas surpris si les Canadiens-Français voient avec amertume leurs industries passer, l'une après l'autre, à d'autres mains. Le phénomène que déplore l'élément anglophone du pays en ce qui a trait à la vente de nos industries ca-
(14) nadiennes à des étrangers se reproduit dans les mêmes conditions et avec les mêmes effets déplorables entre eux et nous. Sauf que dans un cas c'est l'économie du Canada tout entier qui est affectée, tandis que dans l'autre, c'est l'économie de la nation canadienne-française et donc l'équilibre interne du Canada qui est affecté.

On se rend compte de la gravité de la fuite de nos industries au contrôle étranger par le tableau sui-
(15) vant qui ne cite que quelques ventes typiques :

<u>Produits alimentaires</u>

Catelli Food Products Ltd	à Ogilvie Flour Mills Ltd
David & Frère Ltée	à Scribbans-Kemp Ltd
Habitant Food Products Ltd	à Ogilvie Flour Mills (Catelli Ltd)
J.J. Joubert Ltée	à Borden Co. of Canada Ltd

<u>Pétroles</u>

Champlain Oil Products	à Imperial Oil Ltd

<u>Bière</u>

Frontenac Breweries Ltd	à Dow Breweries Ltd

<u>Mécanique</u>

Jarry Hydraulics Ltd	à American Brake Shoe Inc.
Stowell Screw Co. Ltd	à Dosco Steel Ltd

Construction

Miron & Frères Ltd	à Cimenteries & Briqueteries Réunies S.A.

Combustible

Mongeau & Robert Ltée	à Imperial Oil Ltd

Appareils Electriques

Roy, Les Industries Ltée	à Hupp of Canada Ltd

Services

Roy Nettoyeurs Ltée	à Canadian Silk Mfg (Qué.) Ltd

Ce processus qui est en marche depuis de nombreuses années ainsi qu'en témoignent certaines des ventes citées, a laissé le Canada français avec relati-
(16) vement rien au point de vue contrôle de son économie. On peut conclure que si nous n'avons que très peu en ce moment, ça ne sera pas long, si cela continue, que nous n'aurons rien du tout.

Remarquons que ce processus est presque à sens
(17) unique. La vente dans le sens contraire, de la Cie de Transport Provinciale aux intérêts Paul Desmarais, constitue une exception.

Un certain contrepoids a été toutefois exercé par les ventes suivantes :

Gouvernement Provincial	:	Montreal Light Heat & Power Co.
(18) Gouvernement Provincial et Ville de Montréal	:	Montreal Tramways Company
Gouvernement Provincial	:	Shawinigan Water & Power Co.

Il faut considérer les autres mesures socialisantes actuellement à l'étude par le Gouvernement Pro-
(19) vincial, telles que celle du complexe de l'acier, comme n'étant que la réaction normale du peuple au déséquilibre économique dont nous parlons.

Dans l'intérêt de l'ordre économique au Canada, il serait impérieux que ce processus de ventes à sens quasi unique de nos entreprises canadiennes-françaises à des mains étrangères soit arrêté. Mais qui l'arrêtera si ce ne sont les acquéreurs et les vendeurs eux-mêmes ? Serait-ce possible que l'appât du gain autant
(20) chez l'acquéreur que chez le vendeur soit volontairement sacrifié aux intérêts de la nation ? Nous sommes de nature optimiste et nous aimons croire que le bien de la nation l'emporte sur l'intérêt personnel, mais force nous est de constater que rares sont ceux qui pensent et agissent dans ce sens. Nous connaissons néanmoins deux cas d'industriels du groupe ethnique canadien-français qui auraient pu vendre leurs entreprises à conditions attrayantes à des étrangers et dont la vente fut refusée en faveur des intérêts du groupe ethnique canadien-français. Souhaitons qu'il y ait un plus grand nombre d'hommes de cette trempe.

Vendre son entreprise en de telles conditions, à moins d'être dans l'obligation de vendre, ou à moins de circonstances excusables, constitue un acte de traîtrise à la cause du Canada français. Le temps est proche alors que la même condamnation pourra s'appliquer à nos compatriotes de langue anglaise qui vendent à des intérêts d'outre-mer ou des Etats-Unis. Ces gens vendent en fait une part du patrimoine du Canada. On pour-
(21) rait soutenir que ce qu'ils vendent, en réalité, ne leur appartient pas complètement mais leur a été confié pour qu'ils le fassent progresser, qu'ils l'administrent sagement et le conservent. Lorsqu'ils se départissent de ces entreprises en faveur de l'étranger, ils cèdent non seulement ce qui leur appartient, les actifs

physiques et l'achalandage de l'entreprise, mais aussi une partie du vrai patrimoine, dans un cas du Canada français et dans l'autre du Canada tout court.

d) Le CONSEIL D'EXPANSION ECONOMIQUE, entreprise brave qui vise à encourager les Canadiens-Français à
(22) promouvoir leurs propres intérêts économiques par le truchement de leur propre pouvoir d'achat. Le C.E.E. suggère à la population canadienne-française, à prix, service et qualité égaux, d'accomplir chacun sa petite part en vue du relèvement économique du groupe ethnique minoritaire déprimé, c'est-à-dire eux-mêmes.

Le travail du C.E.E. a été le sujet, en Ontario particulièrement, de critiques acerbes. Nos détracteurs accepteraient d'assez bonne grâce, semble-t-il, une certaine dose de bilinguisme et de biculturalisme mais ne s'accorderaient pas du tout avec nous quant au biprospéritisme. Ils craindraient que le redressement économique ne se fasse en partie à leurs dépens. C'est
(23) d'ailleurs probablement ce qui se produirait car il est impossible de concevoir un redressement sans accorder à l'un une part de ce dont l'autre bénéficie. Il n'y a guère d'autre formule. On peut se demander, puisque ces messieurs de l'Ontario ont bénéficié dans le passé de plus que leur part normale du marché, pourquoi ils trouvent si difficile de restituer ce que, en fait, ils n'auraient pas dû avoir de toute façon, en premier lieu.

e) L'EXERCICE EQUITABLE DE LEUR POUVOIR D'ACHAT PAR NOS COMPATRIOTES ANGLOPHONES. Selon notre opinion, le C.E.E. ne va pas assez loin; la campagne du C.E.E. ne devrait pas être restreinte au strict groupe ethnique minoritaire mais devrait s'adresser à tous les Canadiens car ce devrait être le devoir de chacun d'entre nous de veiller à redresser les injustices économiques
(24) du passé. Les grandes entreprises particulièrement, surtout celles du Québec et de l'Ontario, devraient être sensibles à l'aspect économique du problème ethnique du Canada et agir en conséquence. La distribution des richesses par l'exercice du pouvoir d'achat est une affaire de tous les jours dans notre système économique, qu'il s'agisse d'achat de services et de la compétence d'individus ou simplement d'achats de marchandises. Il appartient donc à ceux qui commandent un pouvoir d'achat considérable, comme les préposés aux achats de nos grandes corporations industrielles anglophones, d'être justes et équitables lorsqu'ils distribuent les richesses.

Voilà donc un moyen pour les grandes corporations de contribuer d'une façon pratique et positive à l'unité du pays. N'y a-t-il pas là une obligation morale de leur part ? On pourrait défendre la thèse que les grandes et petites corporations et à plus forte raison les individus, n'ont aucune obligation envers la société quant à la façon dont ils dépensent leur argent et qu'ils sont parfaitement libres d'accorder leurs commandes selon leur bon plaisir tout simplement. Mais on pourrait démontrer avec plus de succès, croyons-nous, que les entreprises qui tirent leurs profits et leur puissance économique des consommateurs, donc du

peuple, ont l'obligation, du moins une obligation morale, de faciliter l'accès à la prospérité à précisément ceux qui ont rendu cette prospérité possible.

Si cette obligation morale ne suffisait pas, ne pourrait-on pas justifier la distribution équita-
(26) ble des achats par le simple fait qu'on contribue, ce faisant, à l'équilibre économique du pays ? Ces deux raisons ou l'une d'elles devraient suffire.

C'est donc une erreur de croire que les grandes entreprises ou les petites peuvent utiliser leur pouvoir d'achat comme bon leur semble, comme si elles n'avaient aucune obligation envers la société. Les entreprises, comme d'ailleurs les individus, doivent, selon la loi du bon sens, tenir compte de ce qui est le mieux
(27) pour le bien commun. A plus forte raison ces devoirs deviennent-ils impérieux dans le cas des gouvernements à tous les niveaux, des services publics, des entreprises exploitant les ressources naturelles du pays et des corporations qui dépendent des taxes des contribuables. Ce n'est plus pour ces entreprises une simple question de bon sens et de bonne conduite mais une question de justice. A cela on ne peut échapper.

Donc tous les Canadiens, particulièrement ceux
(28) qui commandent un pouvoir d'achat important, devraient exercer ce pouvoir d'achat d'une façon équitable.

REACTIONS DE NOS COMPATRIOTES DE LANGUE ANGLAISE ET NECESSITE D'UNE CAMPAGNE D'EDUCATION

Quelque quatre années de dialogue autour de ces questions avec de nombreux administrateurs d'entreprises anglophones de toutes catégories ont permis d'évaluer les réactions et les attitudes de nos compatriotes du groupe ethnique majoritaire à ces idées nouvelles et révolutionnaires pour eux. "NOUS NE POU-
(29) VONS ACCORDER AUCUNE CONSIDERATION QUE CE SOIT A LA QUESTION ETHNIQUE"; "NOTRE POLITIQUE RELATIVE AUX ACHATS A ETE ETUDIEE AVEC SOIN ET NE SERA PAS MODIFIEE" fut la réaction du plus grand nombre, exprimée avec des nuances diverses. "NOUS ACHETONS STRICTEMENT EN FONCTION DU PRIX, DU SERVICE ET DE LA QUALITE; TOUT NOTRE SYSTEME ECONOMIQUE EST FONDE SUR CELA, C'EST NOTRE AMERICAN WAY OF LIFE" dit un autre. Et ainsi de suite. La plupart des administrateurs rencontrés sont sympathiques mais quelques-uns sont vraiment choqués, offensés ou même insultés; quelques autres sont cavaliers et quelques-uns parmi les sympathiques offrent des solutions alternatives telles qu'obtenir notre part du marché en baissant les prix, etc., alternatives que nous examinerons plus loin.

Très significatif est le fait que dans presque tous les cas les administrateurs au sommet sont plus

réceptifs et voient le problème d'une façon moins
(30) étroite que leurs subordonnés. Les réactions les plus violentes et les moins favorables viennent du bas de l'échelle au niveau, dans les grandes entreprises, des acheteurs de section.

Cette appréciation négative descendante peut s'expliquer, croyons-nous, par le fait que les acheteurs sont liés en général par des politiques traditionnelles d'achat qui n'ont pas évolué en relation avec les changements sociaux, politiques et ethniques ou encore n'évoluent que lentement. De plus, le personnel préposé aux achats craint habituellement de re-
(31) commander des modifications aux politiques en usage et craint encore plus de modifier la politique lui-même. Il résulte de tout cela que nombre de ces spécialistes ont perdu contact avec les problèmes du pays en ce qu'ils se rattachent à leur occupation ou à leur profession. Ils sont dès lors, n'ayant pas été instruits par leurs supérieurs, complètement ébahis par des problèmes d'aussi grande importance et de si délicate nature.

Nous concluons qu'une prompte et vigoureuse campagne d'éducation devrait être entreprise chez les préposés aux achats afin de renseigner ces employés sur l'évolution des idées qui se produit, croyons-nous, aux

niveaux supérieurs et pour aussi les instruire davantage sur les responsabilités qui leur incombent en regard des pouvoirs qu'ils détiennent sur l'économie. Le soussigné endosse les efforts des avant-gardistes dans le domaine des achats qui visent à rehausser le
(32) niveau des spécialistes aux achats et veulent placer cette fonction à un niveau professionnel ou semi professionnel. Lorsqu'on se rend compte jusqu'à quel point les décisions quotidiennes des acheteurs, petits et grands, peuvent affecter la vie même des fournisseurs dans des domaines où la concurrence est forte et les marges minimes et l'effet salutaire ou désastreux de leurs décisions sur la répartition des richesses à travers la nation, on verra que ces acheteurs, même tenus en général à des lignes de conduite réglementées, détiennent de vastes pouvoirs en effet.

Quelques administrateurs, tout en reconnaissant le bien-fondé de nos réclamations, nous ont laissé entendre que la solution à nos problèmes, celle qui résoudrait le tout sans heurt ni complications, la solution espérée, serait celle du "melting pot" à l'américaine. Nous sommes étonnés que cet espoir vive encore. A n'en pas douter, l'immigration massive de ces dernières années joue en faveur du groupe ethnique majoritaire
(33) mais, néanmoins, nous ne voyons guère quelque capitulation que ce soit de notre part et nous croyons à notre survivance plus que jamais. Espérons que nos compatriotes anglophones acceptent pour la plupart que le Canada est décidément bi-ethnique avec tout ce que cela comporte économiquement aussi bien qu'autrement. Il va sans dire que sans cette acceptation, la thèse soutenue ici ne tient plus.

D'autres administrateurs sympathiques, tout en désapprouvant notre appel à l'esprit d'équité et de justice en ce qui concerne la prise de notre part de la vie économique par le truchement de l'exercice équitable du pouvoir d'achats, formule à leur avis qui est impensable, nous ont suggéré une alternative qui est revenue assez souvent dans les dialogues. Pour vous introduire sur le marché ou pour obtenir une part plus large du marché, nous disent-ils, offrez-nous des prix plus avantageux que ceux que nous payons en ce moment ou encore une meilleure qualité ou un meilleur service pour le même prix. C'est là, nous disent-ils, la façon de faire des affaires...
(34) Sans doute la formule est-elle excellente quand elle peut être utilisée mais, en pratique, il faut se rendre compte que cette formule a des limitations et que dans bien des cas elle est tout simplement inadéquate. Elle ne peut en tout cas être utilisée dans les industries où les prix sont fixés. Là où les prix ne sont pas fixés, les marges, dans les conditions compétitives d'aujourd'hui, sont souvent tellement faibles qu'il n'y a aucune possibilité de réduire les prix. D'ailleurs, si des prix réduits étaient offerts sans justification adéquate telles qu'un abaissement du prix de revient, ces prix ne tiendraient pas longtemps vis-à-vis des abaissements de prix équivalents ou plus forts de la part des maisons évincées dont les facilités pour endurer une guerre de prix sont habituellement meilleures que celles des compagnies cherchant à s'implanter sur un marché. Cette formule constitue donc une arme à deux tranchants.

Tout ce qui précède, en ce qui concerne l'achat des marchandises, s'applique aussi, d'une façon générale, à l'achat des services, de la compétence ou
(35) de l'habileté des hommes. Toutefois, dans le choix des individus pour des positions ou des promotions, il y a plus de difficulté d'appréciation et donc plus de latitude pour celui qui fait le choix, que dans le cas des marchandises.

On invoque, en rapport avec les positions administratives supérieures dans les grandes entreprises, le fait qu'on y aurait une pénurie de personnel compétent du groupe ethnique minoritaire pour occuper, dans bien des entreprises, des postes supérieurs. On oublie que dans la plupart des grandes entreprises les candidats pour les postes éventuels de commande sont préparés à même un personnel sélectionné à des niveaux beau-
(36) coup plus bas et entraîné en vue des promotions successives au fur et à mesure des années. La question peut dès lors se poser : s'il y a pénurie de personnel du groupe ethnique minoritaire aux niveaux supérieurs, ne serait-ce pas parce qu'on n'aurait pas prévu l'entraînement de candidats du groupe en question durant les dix ou vingt années qui précédaient ?

COMMENTAIRES DIVERS

L'expression "opportunité égale" en ce qui concerne des positions, des promotions, des achats est une expression dont on abuse beaucoup. On donne en effet à cette expression un sens limité. Par exemple, un administrateur va nous assurer avec emphase que les fournisseurs du groupe ethnique canadien-français ont toujours bénéficié d'opportunité égale chez lui. Ou bien il nous assure qu'il nous ac-
(37) cordera comme aux autres "opportunité égale" lorsque ce sera le temps de soumissionner. Tout le monde parle aussi d'opportunité égale en ce qui concerne les promotions et les positions. Seulement ce qu'on entend le plus souvent par opportunité égale c'est l'opportunité de coter s'il s'agit de marchandises ou l'opportunité de se présenter s'il s'agit d'un poste ou d'une promotion. Opportunité égale de coter ne veut pas dire opportunité égale d'obtenir la commande, prix, service et qualité étant égaux, ni d'obtenir la position ou la promotion si tous les candidats sont à peu près égaux au point de vue compétence, etc. C'est alors que les facteurs plus subtils, les facteurs psychologiques, les intangibles, ont l'effet décisif et c'est à ce point-là que l'opportunité égale est souvent niée.

Un préposé aux achats pour une grande entreprise nous a avoué ce qui précède lorsque nous lui avons posé directement la question à savoir comment il arrivait à une décision lorsque les conditions offertes par deux ou plusieurs fournisseurs étaient égales.
(38) Il se trouva quelque peu embarrassé pour répondre.

Accordait-il la commande au vendeur le plus sympathique ? Accordait-il la préférence à un ami ou à une connaissance ? Qui l'aurait ? Il nous avoua qu'en son opinion il n'y avait jamais égalité absolue et nous assura candidement que tout acheteur pouvait facilement, en de telles circonstances, accorder la commande selon son bon plaisir. Toutefois, insista-t-il, jamais des considérations ethniques ou de désir de promouvoir l'unité au pays n'étaient des facteurs en autant qu'il était concerné et étaient d'ailleurs inadmissibles. Et c'est ainsi, semble-t-il, dans bon nombre de cas.

Un mot en rapport avec notre problème et qui est habituellement employé d'une façon tendancieuse est le mot anglais "discrimination". Dès qu'on parle de considérations ethniques, le mot "discrimination" est sur toutes les lèvres. On l'emploie dans son sens
(39) péjoratif et on lui donne un air de péché grave. Néanmoins, ce que nous demandons c'est précisément qu'il y ait "discrimination". Que l'acheteur (ou l'employeur lorsqu'il s'agit de positions et de promotions) discerne afin de ne pas commettre de nouveau les injustices du passé.

"Représailles" est le pire mot qui a surgi dans la presse en rapport avec l'aspect économique du
(40) problème de l'unité au pays. C'est un mot à sens négatif et à ton destructif. Espérons que ce mot ne sera pas traduit en action.

"Béquille économique" est une autre expression qui éclaire. Que veulent donc les Canadiens-Français ? Une béquille économique ? Nous ne croyons pas nécessaire

(41) de commenter cette idée sauf pour informer ceux qui ne savent pas (la question vient d'un Américain) que nous sommes un peuple fier et pas du tout de la sorte qui pense en termes de tendre la main en demandant la charité.

Une tendance à la confusion par des déclarations ronflantes et négatives dont la plus typique est celle de M. Donald Gordon à l'effet que personne n'obtiendrait de promotion ou de position au Canadian National à cause du fait qu'il est Canadien-Français,
(42) constitue une autre expérience rattachée à l'aspect économique de l'unité au pays. Que n'aurait-il donc pas dit plutôt : "A qualifications égales, les portes sont ouvertes toutes grandes aux Canadiens-Français qu'il s'agisse d'embauche ou de promotions".

Le ridicule termine la série des mots et expressions traduisant la pensée de quelques-uns de nos compatriotes anglophones au redressement de l'équili-
(43) bre par le truchement d'un exercice équitable du pouvoir d'achat des grandes entreprises. "CE QUE VOUS DEMANDEZ EST IMPOSSIBLE; S'IL FALLAIT TENIR COMPTE DU GROUPE ETHNIQUE CANADIEN-FRANCAIS IL FAUDRAIT QUE NOUS FASSIONS DE MEME POUR LES ITALIENS, LES POLONAIS, LES UKRAINIENS, LES DOUKHOBORS, ETC.; COMMENT VOULEZ-VOUS QUE NOUS FASSIONS CELA ?"

Le question peut maintenant être posée : Peut-on concevoir l'unité au pays à moins de redressement des injustices économiques du passé, donc sans une répartition plus équitable de la prospérité ? Le bilin-
(44) guisme et le biculturalisme, dans la mesure où ou voudra ou qu'on pourra les atteindre, suffiraient-ils ?

Le biculturalisme serait-il possible sans être appuyé sur des assises économiques solides ? Un peuple pauvre peut-il maintenir et soutenir longtemps une culture ?

Il nous semble clair que sans le biprospéritisme, tous nos espoirs d'unité sont amoindris sinon
(45) hors de notre portée et que le biprospéritisme est une condition sine qua non d'un avenir harmonieux et équilibré pour le Canada.

A défaut du biprospéritisme, nous plongerions sans doute dans un socialisme avancé, ou dans quelque formule de collectivisme les deux appuyés sur une forme quelconque de séparatisme. Soyons-en assurés, aucun
(46) peuple, quelque patient et raisonnable qu'il soit, ne peut à perpétuité vivre sous la férule économique et la dépendance d'un autre peuple. "Soyons maîtres dans notre propre maison" veut dire bien des choses entre autres cela.

Peu d'entre nous envisagent le séparatisme avec beaucoup d'ardeur; néanmoins, nous préférerions des solutions radicales, pacifiques et ordonnées il va
(47) sans dire, à l'alternative de demeurer à perpétuité sous la dépendance de nos compatriotes du groupe ethnique majoritaire au Canada.

Citons, en terminant, pour paraphraser, l'éminent économiste Parkinson : "Un déséquilibre économique entre deux groupes ethniques importants d'un pays crée
(48) un vide qui a une tendance à se combler. Si ce vide n'est pas comblé de façon normale il le sera inévitablement de façon anormale." Cette loi ne peut pas être ignorée.

36, avenue Sunset
Outremont (Montréal 8)

Bertrand Boissonnault

le 4 septembre 1964.

APPENDICE I

Extrait d'un communiqué à la presse

Les grandes entreprises industrielles de notre pays feraient bien de tenir meilleur compte du problème ethnique du Canada, a déclaré M. Bertrand Boissonnault, industriel, s'adressant à titre d'actionnaire, à l'assemblée générale annuelle des actionnaires de la Compagnie de téléphone Bell du Canada, tenue hier.

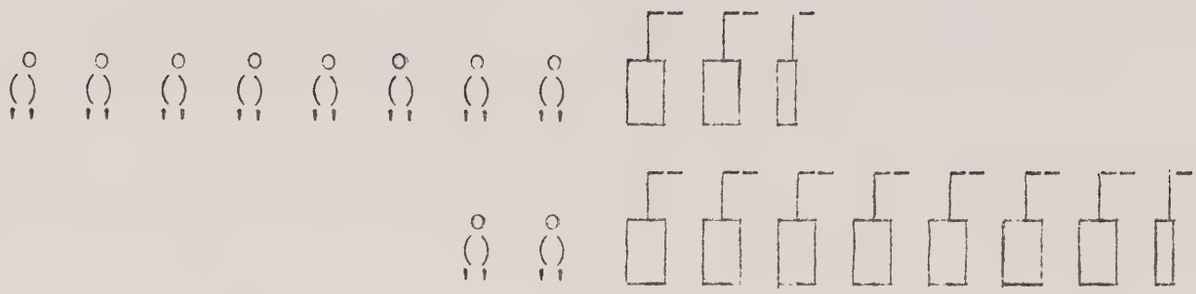
Les projets de séparatisme, d'étatisation des entreprises d'utilité publique et des corporations exploitant les ressources naturelles du pays sont dans une large mesure la résultante d'un sentiment de frustration chez le plus faible des deux importants groupes ethniques du pays, a dit M. Boissonnault.

Il appartient à ceux qui détiennent la puissance économique de tenir compte de cet aspect ethnique de notre économie lorsqu'ils distribuent les richesses. Les richesses sont notamment distribuées par l'exercice du pouvoir d'achat, qu'il s'agisse de se procurer les services, l'habileté et la compétence des hommes ou simplement de se procurer des effets ou des marchandises.

Pour les gouvernements à tous les niveaux, fédéral, provincial, municipal et autres, pour les services publics, pour les corporations exploitant les ressources naturelles du pays, cette question en est une de justice. Pour toutes les autres grandes entreprises, c'est une question de défense contre le séparatisme et certains autres "ismes".

le 8 mars 1962.

APPENDICE II



NO.: 740-262

TITRE:

AUTEUR: M. Bertrand Boissonnault

Mémoire de 24 pages; Pas de recommandation

REMARQUES DE L'ANALYSTE:

L'idée maîtresse est la suivante: l'unité du pays est inconcevable sans une répartition plus équitable de la prospérité; le bilinguisme et le biculturalisme ne seront possibles qu'en tant qu'ils prendront appui sur de solides assises économiques. Le mémoire décrit l'écart économique entre nos deux groupes ethniques les plus importants et les efforts entrepris pour corriger cette situation explosive.

A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES: PAGES

Aux termes bilinguisme et biculturalisme, il faudrait ajouter celui de bi-prospéritisme dont la réalisation est nécessaire à l'unité du pays.

Le bilinguisme et le biculturalisme doivent prendre appui sur de solides assises économiques.

"Définitions" p. 2. Pour les fins du mémoire, deux groupes seulement:

A - le groupe minoritaire: les Canadiens français et les autres Canadiens de pensée et de culture françaises, surtout les immigrants d'origine latine.

B - le groupe majoritaire: tous les autres Canadiens.

"Niveaux économiques des deux groupes ethniques" p. 3

Au Canada - écart formidable entre les deux groupes; le groupe majoritaire détient la puissance et le contrôle économiques;

Au Québec - situation analogue même si le groupe minoritaire est démographiquement majoritaire.

Ecart également entre le revenu per capita du Québec et en Ontario. (cf. tableau p. 4).

La réaction actuelle du groupe canadien-français est la conséquence normale de ce sentiment de frustration éprouvé non seulement au plan linguistique et culturel mais aussi économique.

"Causes du déséquilibre économique:" p. 5

Si les Canadiens français sont, pour une bonne part, responsables de leur retard économique (système d'éducation inadéquat, emprise du clergé, etc., ce que les Canadiens anglais ne manquent pas de souligner), les causes sont plus complexes et "se rattachent non seulement à nos propres omissions mais encore plus, nous le croyons, aux attitudes et au comportement de nos compatriotes de langue anglaise." p. 5.

Exemple: Les diplômés d'universités: à qualifications équivalentes, les Canadiens français diplômés en génie ou en commerce ont de maigres perspectives de succès.

Les Canadiens français - c'est le cas des ingénieurs - ne se sentent pas acceptés dans le milieu anglophone.

Mêmes problèmes dans le monde des affaires: à prix, service et qualité égaux les chances de succès des marchands et entrepreneurs francophones sont réduites.

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Autre facteur de déséquilibre économique: la prétendue supériorité économique des protestants sur les catholiques, du bloc anglo-saxon sur les blocs latins.

"Remèdes" p. 9

La réforme de l'enseignement actuellement en cours, le Conseil d'orientation économique et la Société générale de financement.

L'amertume des Canadiens français qui voient passer leurs industries aux mains des Canadiens anglais n'est pas différente de celles des Canadiens anglais qui voient s'opérer le même transfert au profit des Américains.

(cf. tableau des entreprises dont le contrôle est passé aux étrangers p. 10).

Les mesures socialisantes du Gouvernement du Québec ne sont que la réaction normale du peuple à ce déséquilibre économique.

Les grandes entreprises, surtout celles du Québec et de l'Ontario, devraient être sensibles à l'aspect économique du problème ethnique et agir en conséquence.

Nécessité d'une contribution pratique et positive des grandes corporations à l'unité du pays. Il y a là un aspect moral qui consiste à faciliter l'accès à la prospérité à ceux qui ont rendu cette prospérité possible. Devoir pour les entreprises, à fortiori pour les gouvernements, d'agir en fonction du bien commun.

"Réactions de nos compatriotes de langue anglaise et nécessité d'une campagne d'éducation:" p. 16

Si les administrateurs au sommet ont une attitude relativement souple à l'égard de cette nouvelle politique à mettre en oeuvre (à savoir l'exercice du pouvoir d'achat en tenant compte des intérêts de la nation toute entière) leurs subordonnés sont plus récalcitrants. La raison en est que ces derniers sont liés par des politiques d'achat traditionnelles. Il en est résulté une perte de contact avec les problèmes du pays, d'où la nécessité d'une campagne d'éducation portant d'une part sur l'évolution des idées en cours et, d'autre part, sur les responsabilités qui leur incombent en regard des pouvoirs qu'ils détiennent sur l'économie.

Pénurie de personnel francophone compétent pour les postes supérieurs. La question à se poser devrait être la suivante: s'il y a pénurie, ne serait-ce pas parce qu'on n'a pas prévu l'entraînement des candidats du groupe en question durant leurs dix ou vingt années d'emploi?

"Commentaires divers:" p. 21

Chance égale: la chance égale de coter, lorsqu'il s'agit d'une marchandise ou de se présenter, lorsqu'il s'agit d'un poste ou d'une promotion ne veut pas nécessairement dire opportunité égale d'obtenir la commande ou la promotion postulée, à qualité ou compétence égale. L'intervention de facteurs psychologiques au moment du choix équivaut souvent à une négation pure et simple de la chance égale.

Discrimination, représailles, béquille économique, ridicule, autant d'expressions traduisant les réticences des anglophones en regard du redressement de l'équilibre économique par le truchement d'un exercice équitable du pouvoir d'achat des grandes entreprises.

Conclusion: p. 23

Impossibilité de concevoir l'unité du pays sans une répartition plus équitable de la prospérité (que l'auteur traduit par "biprospéritisme)".

A défaut de ce biprospéritisme, danger de plonger dans un socialisme avancé ou dans un certain collectivisme, l'un et l'autre appuyé sur une forme quelconque de séparatisme.

Si la majorité des Canadiens français ne se tourne pas avec beaucoup d'ardeur vers le séparatisme, il n'en demeure pas moins qu'elle préférera des "solutions radicales, pacifiques et ordonnées" à la perspective de demeurer à perpétuité sous la férule économique du groupe ethnique majoritaire.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-262

Bertrand Boissonnault

MONTREAL

A. PERSONAL INFORMATION

a) President of Industrial Sanitary Products Ltd., Montreal and Industrial Dyers Co.

b) Over the course of four years, the author interviewed several businessmen and industrial presidents in preparation of his brief.

B. QUESTIONING OF WITNESS (ES)

1. PROGRAM AND LIAISON SECTION

(1) "Minorité = Canadiens français et autres Canadiens de culture française"
"Majorité = autres canadiens".
Il y a un problème ici, car dans la suite du mémoire l'auteur opposera l'Ontario et le Québec comme si l'un était la majorité, l'autre la minorité.

p.4 (2) Tableaux de la page 4
Il n'est pas facile de suivre l'auteur dans les conclusions de ces tableaux puisqu'en Ontario il y a 1/2 million de Canadiens français et qu'il est impossible de les exclure des tableaux globaux de l'Ontario.

p.5 para.5 (3) Croyez-vous que la notion de "l'égalité des peuples fondateurs" implique le biprospéritisme dont vous parlez? Cette égalité ne serait-elle pas légale?

p.8 para.8 (4) S'agit-il d'abord d'un facteur de défaitisme psychologique des Canadiens français ou d'un durcissement des Canadiens anglais à l'endroit des Canadiens français?

p.12 para.20 (5) à opposer au para. 29 p. 16 dans lequel la réaction des Canadiens anglais est présentée.
a) Peut-on fonder une économie sur la notion de nation, lorsque celle-ci est définie par des critères non-économiques?
b) A ce niveau la seule réaction réaliste ne serait-elle pas celle des Canadiens anglais tel que mentionné au paragraphe 29?

p.13 para.23 (6) Le Conseil d'Expansion Economique en aidant les Canadiens français à redresser leur économie le ferait-il seulement aux dépens de l'Ontario? Il semble qu'une large part des achats soient des importations des Etats Unis.

p.14
para. 24 (b)

(7) Vous soulignez l'obligation morale et l'argument économique pour supporter l'idée de dépenses plus équitables des industries entre la majorité et la minorité.

a) Qu'est-ce qui serait équitable? 1/3 - 2/3 ou 1/2 - 1/2 ou une autre proportion?

b) Par quelle méthode pourrait-on implanter cette pratique?

c) Comment controler?

p.18
para.32

(8) à rapprocher du paragraphe 39, p. 22.
Vous suggérez un système d'achats basé sur une discrimination entre les groupes.

a) Cette pratique ne va-t-elle pas à l'encontre d'une tendance de l'économie à réduire les barrières tarifaires de tous genres?

p.20
para.36

(9) à rapprocher du paragraphe 7, p. 7.
Quels autres facteurs que le manque de préparation intra-entreprise expliqueraient la pénurie de Canadiens français aux postes supérieurs de l'industrie?

Arnold Henry Boehm, Eng.

5629 Rand Avenue, Montreal 29, Quebec

(Is French speaker Eng.?)

The Secretaries
Royal Commission on Bilingualism and Biculturalism
P.O. Box 1508
Ottawa, Ontario

Dear Sirs,

1. The writer was born and educated in Bohemia, often called the "heartland" of Europe. Far back to the Middle Ages and throughout its turbulent history Bohemia has been a whirlpool of religious and nationalistic strife. In this century it became part of Czechoslovakia. Three major nations prospered in the multi-national little republic but could not live together in harmony. Their senseless nationalistic quarrels ended in tragedy. Today, in retrospect, none of the peoples concerned can undo the terrible happenings of the last thirty years. All three nations have lost their freedom to a major power...

2. In submitting this brief I cannot conceal my great concern about the many unfortunate events which have and are taking place in Quebec. They remind me too much of my former home country. May I express the fervent hope that both nations, the English and the French, will see the inseparability of their destiny and will be able to discuss their problems in the same broadminded, detached manner in which the terms of reference of this important Commission are expressed. May the work of the Commission open the gates of reason wide for the benefit of all people living in this country.

3. SUMMARY

My submission is in the form of general comments only. I suggest:

a) That both nations should stress the commonness of their culture rather than, in my opinion, the incorrect concept of two distinctly different separate cultures.

b) That both nations should guard against over-emphasizing the importance of linguistic differences. Many New-Canadians feel greatly enriched by living in another language-sphere which has opened new horizons to them.

c) That the dual role of English as an international language of world communication and not only as the language of the Britons should be considered.

d) That there is an urgent necessity for a few languages of communication in our present world in which the progress of science has far overtaken the advancement of civilization.

e) That regionalistic endeavours (separatism) to aid in preserving a specific language group are outdated and will be nullified by the progress of technology.

f) That in the opinion of the writer, research, would reveal that people of pure French and English stock are in the minority in Canada. The melting pot has been boiling in Europe long before the first settlers arrived on these shores.

g) That we should never forget that we are living in a land only recently taken from the Mongolic owners who inhabited this continent for thousands of years. That we should show better understanding for their valiant though lost struggle for the preservation of their homeland.

h) That we should recognize that living in Canada is a privilege which has enabled us to attain material standards of living far greater than those prevailing in our mother countries.

i) That immigrants are living proof that there is no economic discrimination in Canada against any enterprising, hardworking national.

j) That the seed of national tolerance and mutual understanding must be planted in childhood; that the acquisition of a basic knowledge of the other nation's language, if not bilingualism, would broaden the world outlook of Canadians and would give them a distinct economic advantage over the U.S. Americans and that the ideal Canadian-thinking national is perfectly bilingual.

k) That the Commission, after completing its allotted task, should become a permanent BOARD FOR NATIONAL CANADIAN ENLIGHTENMENT with legal power to censure extremists and to hear complaints on discrimination.

4. COMMENTS

a) CULTURE means the attainment of self-discipline and enlightenment of people. Culture expresses itself in the people's search for the higher goals of life, in their willingness to help others in their pursuit of happiness, in broadmindedness and in world-mindedness. True culture implies complete disregard of national, religious or racial differences. I submit that expressions such as Bi-culturalism, Dual-culture are concessions to our present semi-civilized state of mind, which misinterprets folk-

lore with culture. There is little difference in the cultural outlook of all people living in North America and for that matter of the people living in Europe. This and the conclusions drawn in some of the following paragraphs should be pointed out to school children and students in their instruction and in their text-books.

b) LANGUAGE, the different ways in which we produce sounds with the cavity of our mouth and throat is given to us by nature as a means to communicate and to understand each other. The curse of Babel turned language into an instrument of arrogance, hatred and stupidity. I am often thinking that I would have ridiculed anybody during my student days (I call it the period of idiocy of youth) who would have suggested that one day I would almost completely abandon my mother tongue and live and think in another language-sphere. I am happy to say that my life has been greatly enriched by my becoming multilingual. Language is not important, but understanding between people is.

c) ENGLISH is no longer the language of the British "colonial overlords". Britain's influence in North America began to wane already after the American Revolution. The many nations and races, who poured into North America adopted English as a common language of communication by chance of history rather than by design. And a miracle happened. The people, who in their former home countries hated and fought each other for centuries because they could not understand each other's speech became friendly neighbours on this continent and are living and

working together without serious prejudice. It is their example of peaceful coexistence, more than their material success, which has made their language acceptable around the world and its spread is increasing.

d) A LANGUAGE OF COMMUNICATION is essential for precise understanding of the meaning of expressions in our complex life and for the exchange of scientific and cultural information. In the Middle Ages scholars and religious of the various nationalities conversed in Latin and almost disregarded their mother tongue as the "Vulgar". Today English is taking on a similar position as was once held by Latin, but it may have to share its place with Russian and Mandarine Chinese. I submit that English, this mixture of teutonic and romanic words may well become the official language of the United States of Europe, as the French and the Germans will never agree to accept the other's language as the official one. The progress of science has far overtaken the advancement of civilization in our present world to the point where the failure of a minute electronic component could lead to the devastation of a whole continent unless split second understanding is reached. And God help us if the communication is drowned out by the garble of many languages.

e) We are just beginning to open up the world. Distances dwindle and people are becoming neighbors who previously never even heard of each other. The tremendous speed-up of transportation and communication makes walled reservations for the preservation of individual nationalities and races utterly obsolete. This applies to Europe as well as to America. Soon man will be able to live anywhere on this planet he wishes to live. Force, hatred, selfishness and

ignorance caused isolationism and erected borders - reason will break them down. Every new highway, every new television and radio station, every new trade agreement deals a blow to the segregationists. Our national aim must be to build a strong and efficient Canada, a country which will never be in danger to become a mere appendix of the United States, but one which will enter together with other nations as an equal, desirable and proud partner into the coming Community of American States. The revival of French colonialism in North America is retrogressive and contradictory to this unalterable evolution and is therefore not acceptable to non-English and non-French Canadians.

f) I propose, that the Royal Commission should initiate a research program to determine the ethnic origin of the present population of Canada. I dare to estimate that at least 10 millions of the 19 million Canadians, including the native Americans and the newcomers are neither truly English nor truly French but mixed with blood from many other nations. This leaves us with no other choice than to be Canadians and to think Canadian whatever language we speak. As to the melting pot, it is futile to ignore it. The stew has been thoroughly boiled in Europe and Asia long before the first white man set foot on the American shores.

g) Let us not forget that we are all living here on land which for ten thousands of years belonged to the Mongolian people. They are the rightful owners of this land and of all of its resources although we killed and depraved most of them in our fervent attempt to "christianize and civilize" them. The

natives fought valiantly but they succumbed to our superior experience in killing. This fact should be well remembered by all the fanatical nationalists. Our forebears who landed on these shores, dreamy-eyed, looking greedily for the pepper and spice bushes did not even know where they were. They called the natives "Indians" although India was still thousands of miles away. Is this not another reason for us to be humbler, less possessive and more inclined to share the wealth of this continent with others? When are we going to give the native peoples of this land proper representation in the legislative? It was the natives who guided our explorers through the vastness of this continent.

h) Living in Canada is a privilege. The people of Canada are having a higher standard of living than their cousins in France, England, Belgium and West Germany, not to speak of those of Italy, the Netherlands and others. This is possible only because we are part of this great country and of this great market of Canada. In none of the mentioned European countries do working men and farmers have material conveniences such as telephones, electric appliances, automobiles and sporting gear in the abundance we are enjoying here. Although material goods are not necessarily a measure of happiness they certainly help to make life bearable. The people of Quebec enjoy a special prerogative in having their own civil code distinctly different from any code of laws in North America. I sometimes wonder if they appreciate that this is a quite unheard of concession in history.

i) Immigrants are living proof that there is no economic discrimination against any enterprising, hardworking national. Many

immigrants, like myself, who came to Canada without money, speaking neither English nor French, lacking family ties or friends to fall back on, unaccustomed to the ways of the Canadian people, have succeeded. They had a fraction of the chances only which French-Canadians are having. It occurred to me that there would be no need for a Royal Commission on Biculturalism if smoke stacks would line the river front from Montreal to Gaspé. Industrialization, however, does not necessarily bring happiness as some of the politicians may want us to believe. The good-natured well-living Quebec farmer, the skilful tradesman or small merchant lives a fuller life than all of us insecure, money-chasing, never satisfied, conforming people working in or for industry. No progress in this world, however, is attained without pain and suffering.

j) I have often thought what a tremendous difference it would have made if the nations of Czechoslovakia would have known each other better and would have had better intercommunion. One must consider that the whole country is only about the size of Nova Scotia and New Brunswick combined. There were the same myths about the way of living and the behaviour of the other nationalities as are existing in Canada. I shall never forget how teachers implanted hatred and enmity already in the immature minds of youth. They are bearing a tremendous responsibility for the tragic happenings in later years. I respectfully submit therefore that the Commission should recommend:

i That school children, students and their teachers should have frequent, unpretentious friendly contacts with their counterparts of the other nation. There should be sporting events, joint

harvesting work, nature studies or language sessions in simple, relaxed surroundings, avoiding any kind of spectacle. In Czechoslovakia the yearly cost of such a program would have been less than that of a few hours of civil war.

ii It should be recognized that Canadians from coast to coast will never be fluently bilingual. With some good will and help from either side, they could acquire the basic knowledge for simple conversation which seems to be so important in personal contacts in order to break the ice. Any attempt to impose one's language on the other national leads to aversion only. People must want to learn the other's language for the enrichment of their lives. The knowledge of a romanic language, for instance, is a great asset for English Canadians in acquiring the South American tongues. Bilingualism would not only broaden the world outlook of Canadians but would give them a distinct economic advantage over the U.S. Americans. There is no doubt in my mind, that the ideal Canadian-thinking national is perfectly bilingual.

iii Both sides must reject categorically the political exploiters, who use extremism for their own aggrandissement. Whoever has opened the floodgates of hatred is guilty of the consequences. Do we have to be reminded of our so-called Christian heritage?

iv We should express our respect for the other nation by singing at least one verse of our national anthem in their language.

k) Lastly I submit that this Commission after completing its assignment should become a permanent BOARD FOR NATIONAL CANADIAN ENLIGHTENMENT. Its task would be to initiate, promote

and follow up the suggested intercommunion between the French and English speaking peoples, to comment on the teaching of history, etc. This Board should be given legal power to publicly censure extremists and hear complaints on discrimination.

May Canada continue to stand for the happiness of all of its people and for national diversity in economic unity. Canada indivisible.

Yours sincerely,

Arnold Henry Boehm, Eng.

January 25, 1965

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-283

Mr. Arnold H. Boehm

MONTREAL

A. INFORMATION ON INDIVIDUAL

A professional engineer, born and educated in Bohemia.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 4 top — Q. 1

"There is little difference in the cultural outlook of all people living in North America, and for that matter of the people living in Europe." If "culture" is taken in the sense of "civilization" that you seem to imply here, all cultures or societies have in common the desire for attainment of certain goals. Do you think, however that there are cultural differences between various societies? Would you refine your definition of culture, and elaborate on some of the implications of your definition with reference to present-day Canadian society?

Q. 2

"Language is not important but understanding people is"(page 4, B). Do you see knowledge of language or languages as a means to this understanding? (this looks "loaded") You say on(page 2,c) that the "duel role of English as an international language of world communication and not only as the language of the Britons should be considered, and(page 2,d) that "there is an urgent necessity for a few languages of communication in our present world in which the progress of science has far overtaken the advancement of civilization." (page 3, j) And yet you also state that "the acquisition of a basic knowledge of the other nation's language, if not bilingualism, would broaden the world outlook of Canadians and would give them a distinct economic advantage over the U.S. Americans and that the ideal Canadian-thinking national is perfectly bilingual." What are you advocating as concerns the question of language in Canada today?

page 6 para. f — Q. 3

You recommend that this Commission should initiate a research program to determine the ethnic origin of the present population of Canada. The 1961 census has listed ethnic origins of Canadians. What do you understand by the term "ethnic origin" and what are the consequences for the problems of language and education etc. of your conclusion that 10 million of Canadians are neither "truly English nor truly French"? What do you mean by "think Canadian" in this connection? What do you intend by your reference to "the melting pot"?

page 7 para.g	Q. 4	"When are we going to give the native peoples of this land proper representation in the legislature?" What specific measures would you recommend to bring about this representation? What reforms do you suggest in regard to the Indian group?
page 7 para. h	Q. 5	"The people of Canada are having a higher standard of living than their cousins in France...etc" What do you intend to show by this assertion?
page 8 para. i	Q. 6	You suggest that there would be no need for a Commission such as this one if there were increased industrialization in the province of Quebec. Could you elaborate upon this statement. You also state here that "the...well-living Quebec farmer, ...lives a fuller life than...all of us ...working in or for industry". What do you mean? What does your adjective "well-living" imply?
	Q. 7	You suggest exchanges between students and teachers of both English and French cultural groups: who, in your opinion, should sponsor such a program and how should it be organized?
page 9 para. k	Q. 8	You suggest that there be a permanent body to "initiate, promote, and follow up the suggested intercommunion between the French and English speaking peoples". Could you outline the duties and authority of this body clearly and fully, as you see it? What powers would it have, who should be its members, how should it be set up, what would its relationship to the provinces be?

August 13, 1965

NO.: 750-484

TITLE: "A Report for Royal Commission on Bilingualism and Biculturalism"

AUTHOR: The Board of Education for the City of Welland
Ontario

Brief of 19 pages; No formal recommendations

REMARKS OF ANALYST:

This brief is unique in its presentation of the experience of a public school board in Ontario offering a bilingual education programme for French Canadian Roman Catholics who co-operated with it.

Although there are no formal recommendations, Part III which offers some practical guidelines could serve as recommendations.

The central idea of the brief is that bilingual education can develop in a very satisfactory manner under the authority of a public school board, given the co-operation of the Church and its energetic function during the out-of-school period.

ATT.: RESEARCH

Since this brief is from a Public School Board in Ontario which teaches a bilingual program, it should be followed up completely.

-Page 2: It would be interesting to find out the exact meaning of Regulation 17 as it was applied, or meant to be applied, in Ontario from 1913 to 1927.

- What was really the attitude of the Department of Education to the Welland situation?

-Page 5 (I) Could the five factors found responsible for the Welland situation result in a similar situation elsewhere in Canada.

(II) No mention is made of any difficulties encountered in securing bilingual staff for the schools. Would this mean that other areas would not encounter the problem?

(II) Page 9: Could an accurate assessment of the success of this programme be obtained?

-Pages 2 - 3 (III) The guidelines merit careful study.

TABLE OF CONTENTS: PAGES

SUMMARY:

"Part I: History of Bilingual Education in Welland"

Welland is unique in Ontario in that French Canadian, Roman Catholic pupils are provided with a bilingual education in the Public Elementary Schools.

As a result of World War I Welland received a fairly heavy French Canadian population. A French Roman Catholic parish and a parochial school were founded, the latter for children from five to eight years of age, after which they attended the Welland Public Schools.

As a result of the entry of students of the French language and an unfortunate parental attitude, a French-speaking teacher was hired to facilitate communication, not to teach French. In 1919, through some misunderstanding, the Education Department informed the Board that regulations would not permit French to be taught in the Schools. It was not until 1926 that one hour per day of French was allowed.

The French worked with the Public Schools since, though a Separate School Board was formed in 1919, separate schools were not instituted until 1953.

Many problems were encountered by the first teachers in the bilingual classes.

In 1932, the bilingual classes were housed in a separate building and permission was granted to provide one-half hour per day of Catholic religious instruction. The support of local Inspectors indicates that the system had the approval of the Department of Education.

Enrolment in the French classes has increased rapidly and, from time to time, it has become necessary to hold bilingual classes in other schools where classrooms were available. Appointment of a bilingual inspector was delayed, to avoid any rift between French and English staff, until 1959.

There has been a steady improvement in standards of achievement since 1932 when the standard in French was found very low and the teachers' qualifications poor.

In 1961, Welland annexed a local school area with a system parallel to its own.

Five factors resulted in the provision of bilingual education by the Welland Public Board: the presence of a sizable French-Canadian community; the absence of Separate School facilities; the desire of the Board to provide equal education opportunity; the militant desire of parents and community leaders to have the teaching of the French language in the elementary school and the acquiescence and assistance of the Department of Education.

"Part II: A Study of the Present Status of Bilingual Education in Schools Under the Jurisdiction of the Welland Board of Education"

"A Opinion Survey with bilingual teaching staff" Pages 1 - 6

1. Table I: Previous Teaching Experience of 25 present Members of the Public Schools' Bilingual Teaching Staff

   Table II: Teaching Staff Classified by Salary Categories

   Table III: Teaching Staff Classified by Salary Range

   Table IV: Teaching Staff Classified by Experience

   Table V: Teaching Staff Classified by Sex, by University Graduation, and by Status as Married Women (Widows Excluded)

   -Comment: 73.9% of bilingual staff are in Category I of salary definition as compared with 43% of English speaking staff; 33% of bilingual staff earn between $5851 to $9850 as compared to 54% of the English speaking staff.

2. Teaching staff feels overwhelmingly that the programme is more effective in a school with bilingual pupils under a bilingual principal.

   Table VI: Expressed Partiality of the Bilingual Teaching Staff for Completely Bilingual Schools or Dual-Language Schools.

   -Comment: Bilingual education, if developed to its optimum degree must be separated from any assimilative influence which exists in a school

where French and English pupils are housed together.

3. Table VII: Rating of the Bilingual Public School System as Expressed by Bilingual Teachers within the system.

Table VIII: Reaction of the Bilingual Teaching Staff to Specific Criteria Influencing Total Morale.

Table IX: Specific Criteria Repeatedly Stated by the Bilingual Staff as Being Positive Features of the Bilingual Programme in the Welland Public Schools.

-Inferences: The reaction of the teaching staff is very positive. A public school board can create an atmosphere where bilingual teachers are encouraged to carry out their own programme oriented to bilingualism, knowing they will be treated under the same policies as those applied to the English speaking teachers.

"B <u>Present Status of Secondary School Education in Welland as Related to the Development of the French Language."</u> Pages 7 - 8

1. Table X: Expressed Opinion of the Bilingual Teaching Staff as Related to the Adequacy of the Preparation of Bilingual Pupils for Secondary School Instruction.

Table XI: Pupils in the Secondary Schools of Welland Studying Basic French.

Table XII: Pupils with a Bilingual Background, Studying Basic French in Welland Secondary Schools.

Table XIII: Pupils with a Bilingual Background Studying Français at the Secondary School Level.

-Efforts made to promote bilingualism and biculturalism:

Hiring bilingual teachers and assigning them to Grade 9 and 10 classes; promotion of a French club in two schools, inclusion of a French section in one library, encouragement of interprovincial visits, direct method of instruction, installation of a Language Laboratory, oral-aural testing of

comprehension, choosing of texts with Canadian content, and use of French speaking Grade 9 teachers for History and Geography. There is also a programme of developmental English for a class of bilingual pupils and the Board has given encouragement to bilingual education by favouring the adoption of such instruction in Secondary Schools under its jurisdiction.

"C Assessment by Grade VIII graduates Completing Elementary Education between 1954 and 1962"

1. Table XIV: Analysis of Grade 8 Graduates from Bilingual Classes in the Welland Public Schools.

   Table XV: Expressed Rating of the Bilingual Public School System by 85 Graduates of the System.

   Table XVI: Secondary School Attainment of Public School Graduates Presently in the Work Force and Replying to the Questionnaire (34.7%)

   Table XVII: Continuing Education Profile of Students Replying to the Questionnaire.

   -Inferences: 27% of the questionnaires were returned, mostly from Grade 8 graduates presently continuing their education. 86.7% rated the bilingual public school experience as Excellent to Satisfactory. The lack of response from graduates may indicate a neutral or apathetic attitude.

"Part III: Welland and its Contribution to Bilingual Education - Some Guide Lines for the Future"

General Analysis Pages 1 - 2

The main concept is a Roman Catholic group conducting its educational and spiritual development under a public school board whose religious frame of reference is supposedly non-sectarian, although this defined characteristic of any public school board in Ontario could be suitably challenged. The bilingual educator does not accept the segregation of church and state in

the education of the young.

Education of the bilingual people in Welland provides the key to the development of bilingualism and, with it, the danger of the extinction of bilingualism. The expressed opinions of the staff indicate the dangers facing the language as a result of the pressures of the dominantly English-speaking community.

Specific Facts Pages 2 - 3

a) Bilingual education can develop in a very satisfactory manner under a public school board; the religious procedures of the Roman Catholic faith are carried out in the public schools with the full knowledge of the board.

b) Education is the foundation of the effective development of bilingualism and means a parallel programme and an attitude of non-integration. It is not for the assimilation of one group, even though earlier Boards may have so conceived it.

c) Bilingual classes in Ontario have usually been accompanied by strong religious overtones since they have been under a separate school authority. It would be naive to assume that all teachers have divorced in their teaching the philosophy of the separate schools.

Excellence in a bilingual community can be obtained under a public school authority and may well be of a superior quality than under a separate school authority.

d) In terms of pupil effort the price of bilingualism is high and must come under constant review, in the welfare of boys and girls, not as a threat to French Canadian nationalism.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 750-484

Board of
Education
City of Welland

TORONTO

A. INFORMATION ON ORGANIZATION

1. MEMBERS 20 members on the Board.

2. PREPARATION OF BRIEF

Committee on Bilingualism and Biculturalism
Organization and Co-ordination — Mrs. T. E. Briant - Chairman
H. K. Fisher - G. W. Francis

History Committee
Dr. A. Dubois - Chairman
H. D. Abraham - G. H. Houle - L. Popp - R. Rancourt

Present Status Committee
Dr. J. Ennis - Chairman - M. Giroux - F. Seykoczky

The Committee of the Whole
All members of Committee and all members of the Board.

Principals of various high schools were interviewed. Questionnaires were also used and they were presented to former students of bilingual schools and the teaching staff of the schools. Also, the Board invited written presentations which aided them in preparing their brief to the Commission from individuals and organizations.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

Part I p.5 (1) Would you describe what you mean when you use the expression "a system of bilingual education"? How was instruction arranged? How were courses of study organized? Texts used?

Part II p.5 1st para. (2) In the "COMMENT", the opinion of bilingual teachers in Welland is an interesting one, and worth exploring. Does "bilingual" education really work? What specific conditions would they consider ideal for "bilingual education to develop to its optimum degree"?

part II p.6 (3) "INFERENCES".
"...to carry out their own particular programme or curriculum oriented to bilingualism".
a) Would you suggest to the Commission your opinion as to the strengths and weaknesses of such a curriculum?
b) What specific difficulties has your Board had to meet with "effort and understanding"?

CONFIDENTIAL

BACKGROUND PAPERS

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"...to carry out their own particular programme or curriculum oriented to bilingualism".
a) Would you suggest to the Commission your opinion as to the strengths and weaknesses of such a curriculum?
b) What specific difficulties has your Board had to meet with "effort and understanding"?

part II p.9 (4) With reference to the inquiry questionnaire sent to the Grade 8 graduates (To former students in the Bilingual Public Schools)
a) Could you tell us some of the reasons given by these former students in their ratings for Question 3 of the Questionnaire?
b) Similarly, some of their suggestions in Question 4 of the Questionnaire?

part III p.2 (5) a) To what basic feature would you point for the reasons for your optimism concerning the present and future of "bilingual education" in Welland?
b) Briefly, what are the sine qua non of the creation of similar conditions in other regions of Ontario and Canada generally?

Appendix I p. 2(b) (6) Re: "age to start formal study of a second language".
a) Cf. Dr. Brian Robinson Brief, Montreal, 740-216 "... never too soon .... to start conversational French (in English language schools)... and research supports this position".
* b) Cf. Also this Brief (Welland) Appendix III p. 4 (c)!! Kindergarten

Appendix I p.3 last line (7) "...academic achievements are inferior." Could it be that the means of evaluation are unsuited to the methods of teaching? Or attempt to measure certain things, outside which other accomplishments occur?

Appendix I pp.4-5(c) (8) a) A "discussion" of these various "types of bilingualism" might be interesting, but how fruitful I'm not sure.
b) Is this "well-balanced" bilingualism "satisfactory" to all parties - parents? Students? Teachers? School board?

Appendix II pp.1 & 2 (9) Specific questions could be asked of this very interesting summary of the positive and negative aspects of the dual language schools as reported by principals of such schools.

Appendix III pp. 1-8 (10) See Q. 6 (a) and 6 (b) supra for comparative views of methods and times of starting French language instruction.

App.III pp.7-8 (11) Ref. (i) (ii) and (iii) pp.7-8
Would the witnesses care to suggest tentative hypotheses in answer to the three questions posed by the writers of Appendix III?

App.IV pp.1-2 (12) Again the problem of "communication between the two cultures". The situation is described by this Appendix (written by teachers of French, Welland Eastdale Secondary School) as "an unsatisfactory compromise". (mid p.2)

Ref. "Conclusions p.3"
a) Conclusion 1 - What is the basis of the "suspicion existing between French-speaking and English-speaking Canadians in the Welland area"?

App.IV pp. 1-5 (13) Specific recommendations could be questioned as interest indicates.

3-16-65

A Report for
Royal Commission
on Bilingualism and Biculturalism
by
The Board of Education for the City of
Welland, Ontario 30.6.64

See Part III for Recs.

INTRODUCTION

The preparation of this brief by the Board of Education for the City of Welland, was planned to discipline the design of an intensive investigation and discussion of bilingual education within the city and by so doing, create a contribution for the Royal Commission on Bilingualism and Biculturalism. It was inevitable that the dialogue would also give clarification and direction to the Board as it faced the developmental future of bilingual education.

The presentation is divided into three basic sections, namely:

1. The History of Bilingual Education in Welland.

2. An Analysis of the Present Status of Bilingual Education in Welland's Public Schools.

3. Welland and its Contribution to Bilingual Education--Some Guide Lines for the Commission.

Much of the material, pertinent only to local problems of a minute nature, has been culled. It has not been discarded. Its influence will be felt in the community as time passes.

The Board wishes to take this opportunity to thank all those who contributed to the preparation of this brief--citizens, teachers, principals, and officials.

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PART I

THE HISTORY OF BILINGUAL EDUCATION IN WELLAND

PART I

THE HISTORY OF BILINGUAL EDUCATION IN WELLAND

The educational structure of the City of Welland is unique in Ontario in that French-Canadian, Roman Catholic pupils are provided with a bilingual education in the Public Elementary Schools. While other Ontario Communities have schools with bilingual classes, only in Welland are such classes under the jurisdiction of a Public Board of Education. The manner in which this unique development occurred should be of interest to anyone concerned with the present inquiry into biculturalism and bilingualism.

The development of a system of bilingual education in Welland cannot be treated as a discretely historical evolution. It is closely tied to social and economic factors which interacted with the historical development of French education and resulted in the programme of bilingual instruction which exists today.

As a result of the First World War, Welland experienced a significant industrial growth. People of varied backgrounds were recruited to work in the expanding factories. "It was during these years, for example, that Welland received much of its French Canadian population. M. G. Johnson, the Superintendent of the Empire Cottons, was sent to St. Grégoire de Montmorency to persuade French Canadians to come to work in Welland. The twenty or so families who came in 1915 were followed by other French Canadian families in 1919."[1] With them came the social and cultural setting which we associate with French Canada - the setting in which the concept of bilingual education was to grow in Welland.

The French Canadian has always been characterized by a strong attachment to the Roman Catholic Church. It was not surprising, therefore, that in 1920, M. l'Abbé Tanguay, formerly of the parish of St. Hyacinthe, followed his people to Welland.[2] M. l'Abbé founded the first local French-Canadian parish (Sacred Heart Parish). Following the ancient tradition of the Roman Catholic Church, M.l'Abbé began a school for the children of the parish patterned after the petite école of Quebec.[3] The aim of the school seems to have been to provide a grounding in French and the Roman Catholic religion. Pupils between the ages of five and eight attended the petite école. A few attended even after their ninth birthdays. The pupils then attended the Welland Public Schools.[4]

The effect of the entrance of these French Canadian pupils, who could

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[1] I.J. Giancarlo, "The People of Welland." Welland Centennial Souvenir Booklet, p.32

[2] I.J. Giancarlo, loc. cit.

[3] Minutes, Board of Education, Welland, January 8, 1931 to December 10, 1931, p.51.

[4] op. cit.

not speak English, into the English-speaking classes can be readily imagined. Speaking a different language, following customs new to the other pupils and the teachers, the French-Canadian children found themselves the objects of scorn and ridicule. The situation was further complicated by an unfortunate parental attitude. In most cases, parents looked ahead to the day when their children would be big enough to work in the cotton mill. School was a period of waiting, rather than one of accomplishment. One result of this unhappy situation was the hiring of a French-speaking teacher, Miss Payette. The gradual evolution towards bilingual instruction was underway.

It must not be assumed, however, that Miss Payette was hired to teach French; this was not the case. A French-speaking teacher was needed to facilitate communication with the pupils, but French was not a subject of instruction in her class.

On December 2, 1919, "Father Tanguay addressed the Board requesting that the Board allow the French pupils in Miss Payette's room to be taught French."[1] As a result of the discussion following this request, the inspector, Mr. Marshall, wrote to the Department of Education to ascertain if the regulations permitted French to be taught. The following communication is taken from the minutes of a subsequent meeting:

> "Education Department to Inspector Marshall stating the regulations would not permit French to be taught in the Schools."[2]

This excerpt is inconsistent with the facts. Regulation 17, revised in August, 1913, and in effect until 1927, in Ontario, permitted the teaching of French in any form, with the consent of the Minister of Education on the order of the pupils' parents for not more than one hour a day.[3] Whether this inconsistency is the result of an incomplete report by the board secretary of all the factors involved in the request, or whether the refusal resulted from a misunderstanding of the situation existing at the time in Welland, cannot be determined. The answer to this problem has been lost with the letters involved. Whatever the reason, permission to institute the teaching of French was refused at this time.[4] It was not until 1926 that permission to teach one hour of French per day was granted.

The reason that Father Tanguay worked with the Public Board of Education,

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[1] Minute Book of the Welland Public School Board, July 1918 to January, 1927, pp. 57-58.

[2] Ibid., p.63.

[3] J. M. McCutcheon, Public Education in Ontario, p.91.

[4] Despite this refusal, there is reason to believe that some attention was paid to the teaching of French. For example, in the minutes of March 9, 1920, there is a record of payment by the Board of Education for a subscription of LeDroit.

and, indeed, that there were many French-Canadian pupils in the Public Schools, is that there were no separate school facilities in Welland. Although a Separate School Board had been formed in 1919,[1] financial conditions were such that it was unable to establish a Separate School.[2] It was not until 1953 that separate schools were instituted in Welland and by that date, the affiliation of the French-Canadian pupils with the Welland Board of Education was complete.

The qualifications of the teachers during the first ten years of the existence of special classes for French pupils were inadequate for the demands placed upon them. The teachers, while qualified to teach English-speaking pupils, possessed no other training to help them in their work with their French pupils. Their only special facility was an intimate knowledge of French. The hiring of Juliette Beaulieu in 1928 was the beginning of a trend toward more highly-qualified bilingual teachers. Miss Beaulieu possessed a third class certificate as a result of her training at the Model School of Embrun. Her training qualified her to teach in an English-French class.

This advancement in the qualifications of one teacher did not, however, result in any immediate betterment in the attitudes of the pupils or in the teaching conditions. In an interview with the writer of this paper, Miss Beaulieu described her first year in Welland. She was in charge of fifty-three pupils in Grades One, Two, and Three. It was a year of disorganized effort, since the pupils resented the priest's insistence that they remain in school instead of seeking work at the Empire Cotton Mills as soon as they could. The pupils, many of them over ten years of age, were difficult to handle and their parents offered little co-operation. It is a great tribute to such teachers as Miss Beaulieu that they persevered and brought about improvements which, although they came slowly, nevertheless proved to have a lasting effect.

The next important development in bilingual education was the provision of a separate building to house the bilingual classes. Because of the depressed economic conditions in Welland occasioned by the severe recession of the Thirties, this proved to be a difficult accomplishment, one requiring four years of effort by the Board of Education. In July, 1932, Chief Inspector Greer of the Department of Education advised "taking over Father Tanguay's school on Queen Street, converting the bowling alley owned by the Empire Cotton Mills into two classrooms, and engaging two bilingual teachers to take charge.[3] Permission to provide one-half hour of Catholic religious instruction per day was granted at this time as well. Accordingly, the building was leased and converted for use as a school, two Catholic teachers hired and, with the help of Inspector Bénéteau, who visited Welland to offer his aid, two classes were set up in what was designated as the Empire Annex. These classes, together with one in Empire School, made up the bilingual system in Welland in 1932.

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[1] Minute Book of the Welland Public School Board, July, 1918 to January, 1927, p.39.

[2] Ibid., p.53

[3] Minutes, Welland Board of Education, January, 1932 to January, 1951, Part I, p.29.

We can conclude from the support given by Inspectors Greer and Bénéteau that bilingual classes within the framework of a public school system of education had the approval of the Department of Education. Public school bilingual education in Welland was a "fait accompli" approved by the Minister of Education.

In September, 1936, the bilingual classes, now six in number, were housed in their own building, Coronation School. The bilingual classes of the Welland Public School System had a secure home.

Until 1938, the classes in the Empire Annex and in Coronation School had been under the jurisdiction of the principal of Empire School. Everyone appreciated the unsatisfactory nature of this arrangement. Mr. D. Bougie was hired to begin as principal of Coronation School in September, 1939. The bilingual classes became a centralized unit within the public school system of Welland.

During the years which followed, enrolment in the French classes increased rapidly. In 1946, it was again necessary to hold bilingual classes in other schools where classrooms were available. This procedure continues to be necessary at the present time.

The question of inspection of the bilingual classes in Welland is an interesting one. At their inception, they were under the supervision of the resident Inspector of the Department of Education, Inspector Bénéteau, and Dr. Gauthier, Director of French Instruction, visited frequently to aid and inspect the progress being made. In 1938, it was suggested that the bilingual classes might be removed from the authority of Mr. Flower, the district Inspector, and placed under the jurisdiction of an inspector of bilingual classes. Mr. Flower met with the teachers concerned to discuss this with them. At this meeting, the bilingual teachers decided that, in the interests of cohesion of the teaching staff and to avoid the development of any barrier between the French and English classes, they would prefer to remain in Mr. Flower's inspectorate.[1] The Board of Education concurred. As a result, the bilingual classes developed without the special guidance of a bilingual inspector until they became part of Mr. Beaulieu's inspectorate in 1959. The assignment of Mr. Beaulieu to Welland, as part of his inspectorate, was made by the Department of Education at the request of the Welland Board of Education. The English-speaking inspectors and bilingual teachers of Welland deserve a great deal of credit for the manner in which the system of bilingual education developed in Welland.

Inspection reports to the Board of Education indicate that there has been a steady improvement in the standards of achievement in French classes. In 1932, when Inspector Bénéteau visited these classes, he found the pupils very retarded, the standard in French very low, and the qualifications of the teachers poor.[2] (Three teachers held third class certificates.) By 1938,

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[1]Information concerning the meeting was related by Miss J. Beaulieu in an interview held October 26, 1961.

[2]Minutes, Welland Board of Education, January, 1932, to January, 1951, Part I, p.44.

Mr. Gauthier, the "new Inspector of Bilingual Classes",[1] found much to praise. Subsequent reports on the achievement in the classes continued to be very good. In 1948, however, Mr. Tait, Inspector of Public Schools, pointed out that "no graduate of Coronation School was taking secondary education in Welland this year."[2] This situation has changed, largely through the establishment of Sacred Heart Collegiate, a private bilingual secondary school.

It is necessary to examine one other facet of the development of bilingual education in Welland. In January, 1961, Welland annexed that part of Crowland Township which contained Crowland Township School Area No. 1. With this annexation, the Welland Board of Education inherited a system of bilingual education similar to its own, beginning, as it did, to educate the children of French-Canadian workers who came to work in the war plants during the industrial expansion of World War II. As in Welland, the Crowland bilingual classes functioned without a bilingual inspector until very recently (1960), when Mr. Beaulieu undertook their supervision. Since the development of the Crowland bilingual classes so closely parallels those of Welland, it is not necessary to review the situation.

It is apparent from the above discussion that the provision of bilingual education by the Public Board of Education in Welland is the result of five factors:

1) the presence of a sizable French-Canadian community;
2) the absence of Separate School facilities until 1953;
3) the desire of the Welland Board of Education to provide equal educational opportunity for French-Canadian pupils by hiring French-speaking teachers who could help these pupils develop some facility in English prior to transferring them to English-speaking teachers;
4) the militant desire of French-Canadian parents and community leaders to have the actual teaching of the French language begin and continue throughout the elementary school;
5) the acquiescence and assistance of the Department of Education from 1926 to the present.

The effect of this combination of factors is Welland's unique structure with all its benefits for the French-Canadian population of Welland.

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[1] Minutes, Welland Board of Education, January, 1932 to January, 1951, Part II, p.57

[2] Ibid., p.741.

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PART II

A Study of the Present Status of Bilingual Education in the Schools Under the Jurisdiction of the Welland Board of Education.

PART II

A

1. As part of this study, an opinion survey was conducted with the bilingual teaching staff. (See appendix for the complete form of the survey.) Each question was compiled and analysed. The results now appear in tables which are quite self explanatory. Other tables have been added from the 1962-1963 Annual Report of the Superintendent of Public Schools. A summary of inferences appears at the end of this section.

TABLE I

PREVIOUS TEACHING EXPERIENCE OF PRESENT MEMBERS OF THE PUBLIC SCHOOLS' BILINGUAL TEACHING STAFF (N=25)

In Separate Schools	13
In Private Schools	0
In Public Schools	12

TABLE II

TEACHING STAFF CLASSIFIED BY SALARY CATEGORIES

	Category I				Category II				Category III				Category IV			
	Eng.		Biling.		Eng.		Biling.		Eng.		Biling.		Eng.		Biling.	
Year	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1961	72	45.0	29	70.7	39	24.4	2	4.9	22	13.7	6	14.6	27	16.9	4	9.8
1962	69	43.4	32	69.6	38	23.9	4	8.7	22	13.8	6	13.0	30	18.9	4	8.7
1963	68	43.0	34	73.9	35	22.2	4	8.7	27	17.1	4	8.7	28	17.7	4	8.7

TABLE III

TEACHING STAFF CLASSIFIED BY SALARY RANGE

	1961				1962				1963			
	Eng.		Fr.		Eng.		Fr.		Eng.		Fr.	
	M	F	M	F	M	F	M	F	M	F	M	F
9451 - 9850					1				4			
9051 - 9450	2		Data		2		2		10		2	
8651 - 9050	5	1	not		9		1		2			
8251 - 8650	3		Avail-able		3				1			
7851 - 8250	3											
7451 - 7850	1		for		2				3	7		
7051 - 7450	3	3	1961		1	5	1		2	1		
6651 - 7050	2	2			5	12	2	1	4	14	2	2
6251 - 6650	2	14			3	27	1	2	1	21	1	1
5851 - 6250	4	26				1	2	1	2	5	1	1
5451 - 5850	3	22			3	21		15	1	12		13
5051 - 5450	1	5			2	2	2		3	2	1	2
4651 - 5050	3	3			2	4	1	1	3	3	1	
4251 - 4650		1			2	3	1			1		1
3851 - 4250	4	5			3	5		6	4	10		4
3451 - 3850	2	10			4	7		3	4	7		4
3051 - 3450	5	6			2	10	3	3	3	13	3	6
2651 - 3050		1										

TABLE IV

TEACHING STAFF CLASSIFIED BY EXPERIENCE

1963 - 1964

Experience in Years	English		Biling.		Total		Experience less than	
	No.	%	No.	%	No.	%		%
Beginning Teachers	12	7.3	5	12.8	17	8.3		
1 - 5	37	22.4	8	20.5	45	22.1	5 years	30.4
6 - 10	23	13.9	8	20.5	31	15.2	10 "	45.6
11 - 15	29	17.6	4	10.3	33	16.2	15 "	61.8
16 - 20	19	11.5	6	15.4	25	12.2	20 "	74.0
21 - 25	18	10.9	1	2.6	19	9.3	25 "	83.3
Over 25	27	16.4	7	17.9	34	16.7		

TABLE V

TEACHING STAFF CLASSIFIED BY SEX, BY UNIVERSITY GRADUATION, AND BY STATUS AS MARRIED WOMEN (WIDOWS EXCLUDED)

Year	English Section								Bilingual Section							
	M		F		Univ. Grad.		Married Women		M		F		Univ. Grad.		Married Women	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1961	43	30.3	99	69.7	22	15.5	59	41.5	Data not available for 1961							
1962	44	31.0	98	69.0	24	16.9	58	40.8	15	31.9	32	68.1	5	10.7	18	38.3
1963	47	32.2	96	67.8	26	18.2	54	37.8	11	24.4	34	75.6	4	8.9	18	40.0

COMMENT

Comparisons between the English speaking staff and the bilingual teaching staff are made here solely from the basis of qualifications, experience and salary definition.

73.9% of the bilingual staff are in Category I of the salary definition, as compared with 43% of the English speaking staff (Table II). In terms of actual earnings, 33% of the bilingual staff are in the salary range of $5851-$9850 while 54% of their English speaking colleagues are in the same group (Table III).

This description emerges due to the nature of the basic qualifications of the group as measured against the description of teachers' qualifications set out in the board's salary schedule. This point emphasizes the need for a bilingual Grade XIII programme in the province of Ontario if we expect to upgrade the status of the bilingual teacher. This point is emphasized again in Table V which indicates that 18.2% of the English speaking public school staff hold university degrees while 8.9% of the bilingual staff hold degrees.

In an island community, such as we have in Welland's bilingual setting, the search for Grade XIII and university qualifications becomes a task of magnitude, due to the distance from Welland to the necessary educational facilities.

2. The bilingual teaching staff overwhelmingly felt that a more effective educational programme could be achieved in a school where only bilingual pupils were housed under the leadership of a bilingual principal. At the present time, approximately half of the classes are contained in schools in company with English speaking classes under the total leadership of an English speaking principal.

TABLE VI

EXPRESSED PARTIALITY OF THE BILINGUAL TEACHING STAFF FOR COMPLETELY BILINGUAL SCHOOLS OR DUAL-LANGUAGE SCHOOLS. (N=29)

Completely bilingual schools	26
Dual language schools	3

The above opinion is not shared by the principals of those schools which contain both English and French classes (see Appendix).

COMMENT

Bilingual education, if developed to its optimum degree, must be completely separated from any assimilative influence or atmosphere which naturally exists in a school where English speaking and French speaking pupils are housed. This is decidedly the opinion of bilingual teachers in Welland.

3. It is well known that in education as in any other collective and co-operative enterprise, the general morale of the staff emerging from the work setting, tends to enhance or detract from the degree of excellence of that enterprise.

TABLE VII

RATING OF THE BILINGUAL PUBLIC SCHOOL SYSTEM AS EXPRESSED BY BILINGUAL TEACHERS WITHIN THE SYSTEM (N=34)

Very Good	Good	Adequate	Poor
3	25	6	0

TABLE VIII

REACTION OF THE BILINGUAL TEACHING STAFF TO SPECIFIC CRITERIA INFLUENCING TOTAL MORAL

	N	Good	Fair	Poor	Summary
Personal Classroom	34	9	13	12	Fair to Poor
School as a Whole	34	10	13	11	Fair to Poor to Good
Supplies	34	19	11	4	Good to Fair
Texts	34	17	17	0	Good to Fair
Salary Policy	34	28	5	1	Good
In-Service Opportunities	33	17	13	3	Good to Fair
Board Promotion Policy	32	24	8	0	Good
Comradeship of Staff	34	31	3	0	Good
Audio-Visual Equipment	34	11	20	3	Fair to Good
Supervision	33	22	9	2	Good
Consultant Services	32	9	13	10	Fair to Poor

TABLE IX

SPECIFIC CRITERIA REPEATEDLY STATED BY THE BILINGUAL STAFF AS BEING POSITIVE FEATURES OF THE BILINGUAL PROGRAMME IN THE WELLAND PUBLIC SCHOOLS

1. General working conditions.
2. Co-operation between English-French.
3. Competence of the educational leadership.
4. Salaries.
5. Competency of the staff.
6. Harmony of the bilingual staff.
7. Good teacher-parent relationships.
8. Attitude of the school board.
9. Trend to completely bilingual schools.

INFERENCES

It is clear that in Welland, the general reaction of the bilingual teaching staff to the public school educational authority and its policies is very positive. A public school board, with effort and understanding, can create an atmosphere where bilingual teachers are encouraged to carry out their own particular programme or curriculum oriented to bilingualism, secure in the knowledge that they will be treated with the same policies that are applied to the English speaking panel of the public school system.

B

1. The data which now follows describes the present status of secondary school education in Welland as related to the development of the French language.

TABLE X

EXPRESSED OPINION OF THE BILINGUAL TEACHING STAFF AS RELATED TO THE ADEQUACY OF THE PREPARATION OF BILINGUAL PUPILS FOR SECONDARY SCHOOL INSTRUCTION.

Very Well Prepared	Fairly Well Prepared	Poorly Prepared
10	23	1

TABLE XI

PUPILS IN THE SECONDARY SCHOOLS OF WELLAND STUDYING BASIC FRENCH

School	Grade 9	10	11	12	13	
Welland High and Vocational School	245	183	121	144	90	
Welland Eastdale Secondary School	153	97	91	45	-	
Notre Dame High School	181	131	106	99	26	Total
Totals	579	411	318	288	116	1712

TABLE XII

PUPILS WITH A BILINGUAL BACKGROUND, STUDYING BASIC FRENCH IN WELLAND SECONDARY SCHOOLS

School	Grade 9	10	11	12	13		
Welland High and Vocational School	12	3	1	2	11		
Welland Eastdale Secondary School	18	9	12	3	-		Total
Totals	30	12	13	5	11	=	71

TABLE XIII

PUPILS WITH A BILINGUAL BACKGROUND, STUDYING FRANCAIS AT THE SECONDARY SCHOOL LEVEL. (ALL PUPILS ATTEND SACRE COEUR)

School	Grade 9	10	11	12		Total
Sacred Heart	56	51	37	26	=	170

In secondary schools under the jurisdiction of the Welland Board of Education, the following efforts are made to promote bilingualism and biculturalism.

2. (a) An earnest effort is made to hire bilingual teachers. Of the fifteen teachers instructing French, eight are bilingual (French and English), four others are bilingual (English and another language).

(b) Where possible, bilingual teachers are assigned to Grade 9 and 10 classes in order to promote greater fluency among the students.

(c) Two of the schools promote a French club.

(d) A French section is included in the library at Eastdale Secondary School, as are French recordings.

(e) "Interprovincial Visits" are encouraged during the summer months.

(f) The Direct Method of instruction is employed as much as possible.

(g) One of the schools is installing a modified Language Laboratory for the coming year.

(h) Oral - aural testing of comprehension is used as part of the course of study; French broadcasts, both radio and television, are used wherever possible.

(i) Texts are chosen with as much Canadian content as possible.

(j) One of the Public Secondary Schools has been staffed by the Board of Education in such a way that French speaking Grade 9 teachers can be used for instruction in Français, Mathematics, Vocal Music, History and Geography. Instruction in all but Français and History is planned in English but translation to improve the understanding of French speaking students is expected. The music is planned to include as many examples of French origin as possible.

(k) A programme of developmental English is being offered for a class of bilingual pupils with a view to improving the English of the group while maintaining the French language.

(l) The Welland Board of Education has given encouragement and direction to bilingual education at the Secondary level by passing a motion favouring the adoption of such instruction in the Secondary Schools under its jurisdiction.

C

1. An inquiry was sent to 315 Grade 8 graduates of the Welland Public Schools who completed their elementary education between 1954 and 1962. (See appendix for the form of the questionnaire.)

An attempt was made to secure a reaction of these graduates to their public school bilingual experience; to trace the present disposition of the graduate group and to obtain a general evaluation of opinion. The tables which now follow describe the results.

TABLE XIV

ANALYSIS OF GRADE 8 GRADUATES FROM BILINGUAL CLASSES IN THE WELLAND PUBLIC SCHOOLS

Graduation Year	No. Pupils	No. Graduates	Welland Secondary Schools	Sacred Heart	Other
1954		33	16	10	7
1955		19	17	0	2
1956		31	27	00	4
1957		46	42	0	4
1958		57	42	2	13
1959	88	83	34	47	2
1960	80	73	24	38	11
1961		40	11	24	5
1962	58	57	32	20	5

TABLE XV

EXPRESSED RATING OF THE BILINGUAL PUBLIC SCHOOL SYSTEM BY GRADUATES OF THE SYSTEM 1954-1962 (N=85)

Excellent	Satisfactory	Unsatisfactory
38.7%	48.0%	10.3%

TABLE XVI

SECONDARY SCHOOL ATTAINMENT OF PUBLIC SCHOOL GRADUATES PRESENTLY IN THE WORK FORCE AND REPLYING TO THE QUESTIONNAIRE (34.7%)

Highest Grade Level Achieved	13	12	11	10	9	8
No. Pupils	1	5	4	9	5	2

TABLE XVII

CONTINUING EDUCATION PROFILE OF STUDENTS REPLYING TO THE QUESTIONNAIRE (65.3%)

Type of Educational Programme	No. of Students
University	4
Teachers' College	4
General Secondary School Course	28
Commercial Secondary School Course	5
Technical Secondary School Course	7
Business College	1

INFERENCES

27% of the questionnaires were returned, the greatest percentage of these coming from Grade 8 graduates presently continuing their education.

The bulk, 86.7% of the questionnaires rated the bilingual public school experience as Excellent to Satisfactory. Such a rating could only be applied if the graduates felt that the programme in the public schools had prepared them satisfactorily for their present positions in the educational or social stream.

Conversely, the lack of response from the other graduates may indicate a neutral or apathetic attitude to the programme itself or education in general. This is probably representative of attitudes harboured by many members of society in general.

PART III

WALLAND AND THE CONTRIBUTION TO BILINGUAL EDUCATION

SOME GUIDE LINES FOR THE FUTURE

PART III

WELLAND AND ITS CONTRIBUTION TO BILINGUAL EDUCATION

SOME GUIDE LINES FOR THE FUTURE

The development of bilingual education in the City of Welland has emerged through the work of the various public school boards prior to the annexation proceedings of January, 1961, and since that date, under the guidance of the Welland Board of Education.

The uniqueness of this particular situation in Ontario is expressed by some because of the presence of the French group under the authority of a non-separate school board. This uniqueness, however, is a shallow definition. What is actually expressed by others as uniqueness, is the concept of a Roman Catholic group conducting its educational and spiritual development under a public school board whose religious frame of reference for school purposes is supposedly non-sectarian, although this defined characteristic of any public school board in Ontario could be suitably challenged. The bilingual educator does not accept the separation of church and state in the education of the young. His public school counterpart does subscribe to this separation of influences. Yet in Welland, such essential divergence of philosophical approach has not developed a schism, probably because the Board of Education has never challenged the parallelism which exists, and probably because of the sense of cooperative compromise and tolerance which has developed historically in both communities through the years.

The experience in Welland would seem to indicate that such an arrangement can develop in a very satisfactory way to the betterment of the goals established by the leadership of the bilingual community and the aims of the school authority. This development would have been seriously challenged in Welland if Roman Catholic Separate Schools had emerged at an earlier date. There was no separate school board in existence in the city until the early 1950's and by then, the growth of the bilingual complex in the public schools of Welland and Crowland had reached a point where a change in allegiance would have been a hardship to all concerned.

Education of the bilingual people in this community, and indeed, all Canadian communities, provides the key to the development of bilingualism. It also carries with it the danger of the extinction of bilingualism.

Again and again during the study, the expressed opinion of the bilingual staff and leadership indicated the dangers facing the language as a result of the pressures of the dominantly English-speaking community of commerce and business. It is important, to note, however, that a considerable number of citizens in this business community employ a second language as part of their heritage, and that this second language is not French. Education in a free society creates self-enlightenment and the ability to reach self-analysed conclusions. It is the struggle of the leadership in bilingual education to ensure that the conclusions reached by the young people in the

schools will stress the necessity of developing true bilingualism and biculturalism through the heritage of the French language.

The provision of education under the aegis of a public school board also bears with it certain allegiances and obligations. The teaching staff of the bilingual section form a cohesive entity. They participate to a degree in total aspects of the system's development. The courses followed are outlined in Curriculum 46 and, as has been noted, because of the pressures of second language demands, certain areas, more fully expressed in the English-speaking curriculum, are given cursory treatment. The development of a second language takes away from the full development of the programme in Music, Physical Education, Art and perhaps Science and Social Studies. This is a decision, of course, of the educational authority at the provincial level and does not reflect upon any guidance created by the Board of Education.

What specific direction can be gleaned from the Welland experience which might give guidance for the larger question of education and bilingualism in our country? These facts would appear to emerge from the study here--

(a) Bilingual education can develop in a very satisfactory manner under the authority of a public school board. The religious implications do not appear to suffer, mainly because of the energetic function of the church during the out-of-school period, and the religious tolerance of the school authority. The religious procedures of the Roman Catholic faith in its essentialities are carried out in the public schools with the full knowledge of the school board. The time thus devoted for religious instruction follows the suggested time allotments laid down by the Department of Education.

(b) Education forms the foundation of the effective development of bilingualism in a community. It means the creation of a parallel programme and an attitude of non-integration and approach. Bilingualism in this community is an expressed wish of a minority group, a desire which is non-assimilative in its philosophy. Historically, early school boards and officials may have well thought that the ultimate goal arising from the establishment of bilingual classes would be the assimilation of the pupils into the English-speaking instructional pattern and the elimination of the bilingual classes.

This is not the aim of the bilingual community. Indeed, one of the major needs which will arise in even greater force will be the establishment of completely bilingual classes at the secondary school level.

(c) Education plays a crucial role in the development of a truly bilingual citizen, i.e. one who is oriented intellectually to a fully-competitive position in his community. The stress in Welland and indeed in the Province of Ontario has been upon elementary levels of development, usually accompanied by strong religious overtones because of the placement of most bilingual classes under a separate school authority.

We would be naive to assume that all teachers in Welland's bilingual section have divorced in their teaching the global, church and state

marriage and philosophy characteristic of the separate schools. It is apparent, however, that religious teaching is more contained and indeed, placed in a more realistic position because of the pressure of the bilingual classes under a public school authority. There does not appear to be any tangible evidence which would indicate that the religious development of the children is suffering.

The experience in Welland, then, confirms the hypothesis that excellence in academic achievement can be secured for a bilingual community if the children are under the direction of a public school authority. Indeed, such academic attainment,-- separated from church domination as found in separate schools -- may well be of a superior nature to a similar attainment of bilingual pupils under the authority of a separate school board.

(d) The price of bilingual education is high, not necessarily in funds, but in terms of pupil effort. The load of two languages from such an early age places a tremendous work burden upon the pupils. Continuing study may well indicate that such a burden can not be handled beyond a certain point by all pupils. The question of bilingual education is one which must come under constant review and study like all other phases of education. This study must not always be considered to be an investigation which threatens French-Canadian nationalism, but as a serious attempt at service by those concerned with the welfare of boys and girls. Education itself will do much in the future to enhance this speculative view and approach.

APPENDIXES

I The Problems of Bilingualism in the Public Schools of Welland

- Part of a brief presented to the Board of Education by a representative group of the French-Canadian population.

II A Report by Public School Principals

- Presented to the Board of Education as an expression of opinion from principals of schools containing both English and French classes.

III The Teaching of French to English-Speaking Pupils in the Welland Public Schools

- Prepared by the Inspector of Public Schools and the Itinerant Teachers of Oral French to English-speaking Pupils.

IV A Submission by the Teachers of French -- Welland Eastdale Secondary School.

V Survey Forms and Various Announcements Used in Preparing the Brief.

APPENDIX I

THE PROBLEMS OF BILINGUALISM

IN THE PUBLIC SCHOOLS OF WELLAND

Appendix I

THE PROBLEM OF BILINGUALISM IN THE PUBLIC SCHOOLS OF WELLAND

Although the above title may seem to suggest that the problem of bilingualism is peculiar to Welland, we know of course that such is not at all the case since that problem also exists elsewhere in our province, in our country and indeed throughout the world. We do not intend to submit in this brief a comprehensive study of the subject. The extent and complexity of the problem make it impossible for us to do so. We are convinced, furthermore, that any problem arising from bilingualism should be studied in its particular environment which determines its special nature and suggests the point of view to be adopted. Let us explain this further. It would be naive and futile to believe that the problem of bilingualism is the same in France and in Britain, in Quebec and in Ontario, and that in each case an identical solution must necessarily be reached. We shall be more explicit about this statement later on. Without further introduction, let us come to the heart of the matter.

a) Is bilingualism necessary for the French-speaking students attending the schools of Welland?

Going back to the basic issue set out in the accompanying brief, it must be recognized that the study of the mother-tongue namely French, is a vital necessity. Yet, judging from events which took place earlier in this century, in particular the ill-fated Regulation XVII and the difficulties encountered in inaugurating the teaching of French at the time of the establishment of Sacred-Heart Parish in Welland, it is obvious that to the mind of our English-speaking compatriots, the prime objective was surely to favour the outright assimilation of the French-Canadian group by the Anglo-Saxon collectivity, whereas it was for us a matter of survival. (Miss Blanche Payette who was hired by the Welland School Board in September 1919 because she was French-speaking and therefore able to communicate with the children, was compelled

to teach all subjects of the curriculum in English.) This is further exemplified by the interview granted, no later than October 1961, to M. Gérard N. Houle, then Principal of Princess Elizabeth School, by Mr. F. Reg. Argent who stated that "the purpose of the Crowland Board in establishing those classes was to put together the French-speaking pupils who flocked in from the province of Quebec in order to teach them English and then transfer them to English classes." This goes without further comment.

It cannot be questioned that our students must indeed have as perfect a knowledge as possible of the English language. Their environment and above all economic necessity make the acquisition of this second language more essential than ever. We may thus conclude that it is a stark necessity for French-Canadian students of Welland to be taught both French and English at school. This being established, the following problem immediately comes up:

b) At what age should children attending the Welland schools be exposed to bilingualism?

At what age should children start the formal study of a second language? It must be said that presently, in Welland, our school children are prematurely submitted to bilingualism since they undertake the study of the second language as early as Grade 3. Is this to their advantage? This we doubt very much. The introduction of a second language in the primary school is not without danger especially when one considers our social environment. Here again it must be said that in France, in England or even in the case of English-speaking Canadian students, the problem would be less acute since the overwhelming influence of the mother-tongue would lessen the danger of introducing a second language in the early grades. Even then, the study of a second language would still involve an element of danger. Even in Europe where it is currently advocated that the teaching of modern languages be intensified, educators generally advise against the introduction of a first

foreign language before the age of 10 and bilingualism in the early school grades hardly exists except in isolated cases or on an experimental basis. This should urge us to be all the more cautious. The Dutch linguist H. Bongers is quite explicit in this connection: "A baby who is picking up his native language creates at the same time his instrument for thought, and the higher the requirements to be met later by the student, the more thorough his grasp of his mother tongue should be, and the more time he should be given for the consolidation of his tools for thought. (.....) I am not convinced that the proficiency of twenty-year olds in the United States is such that it leaves nothing to be desired. Therefore, all the time available should be used to give the school child as thorough a mastery of his mother tongue as possible before he enters high school." (1)

Dr. Edouard Pichon corroborates this authoritative statement and goes on to say that the premature introduction of bilingualism at school may be the cause of a psychological inferiority which he accounts for in these terms: "On the one hand, the effort required of the child in acquiring a second language seems to reduce the amount of intellectual power he has available for the acquisition of other types of knowledge; furthermore and above all, the child is swayed between two different ways of thinking. His mind feels at ease in neither of them; he adulterates both of them by depriving them of their respective merits and remains unable to exploit either to the full, thus denying himself the cultural values accumulated over the centuries by users of both languages." (2)

Must one therefore conclude that the school system now existing in Welland cannot ensure the optimum development of our children and leaves them exposed to various problems, psychological or otherwise? We definitely believe so. Inalmost every subject, the academic achievements of our students

(1) H. Bongers -- Educational Research Bulletin — Ohio University Sept. 1953

(2) Docteur Edouard Pichon - Le développement psychologique de l'enfant et de l'adolescent - page 102

are unquestionably inferior to those of English-speaking students. This results in a frightful proportion of drop-outs at the High School level. These French-Canadian students of Welland, becoming thus unable to further their education, cannot contribute as much as their English-speaking fellow students to the general progress of their community and, for that matter, to that of their province and country.

This being so, when should our students undertake the study of English? We feel that this should not be before Grade 5. This statement is confirmed by the constant impact of English on everyday life (movies, television, comics, newspapers, etc...). What our students need is a sound grounding in their mother-tongue; having thus acquired such instruments for thought, they will have greater facility in acquiring an adequate knowledge of English. According to an observation of the late Professor Stockley, of the University of New Brunswick: "As to learning English, of course the French wish to learn it. The question is simply as to how best to learn English. If we had our French-speaking children first knowing good French; and so, as active-minded as may be, and as happy as possible about learning; then even in a short time, they would learn more English than is now drummed into them, long suffering, when stunned in their immaturity by our present sort of shake-the-baby treatment." (3)

c) What kind of bilingualism should we then adopt in Welland?

Before answering this question, let us first examine the various types of bilingualism which may be encountered. There is a so-called bilingualism which many people acquire almost unconsciously in an English environment, as English is absorbed through each of the senses in the course of everyday life. Such pseudo-bilingualism is frequently encountered among those who came recently from the Province of Quebec to settle in Welland. It goes without

(3) Professor Stockley,
Language in the Nation and in the Schools Canada Educational Monthly, Toronto.

saying, that this type of bilingualism is not what we aim at.

There is another type of bilingualism which could be called regressive and which is quite common among the French-Canadian students of Welland who are compelled to carry out most of their studies in the English language. This type of bilingualism usually corresponds to a more or less marked degree of assimilation and almost invariably brings about the corruption of the mother-tongue without any corresponding improvement of the second language. Such a form of bilingualism is of benefit to no one and a credit to no one.

Another type of bilingualism which may be frequently observed in the bilingual schools of Welland consists in teaching subjects in one language and at the same time providing the students with the corresponding terms in the other language. This form of bilingualism which could be called simultaneous, hardly contributed to the improvement of either language. This duplication of terminology tends to create confusion in the mind of the child who ends up using whichever of the two terms is easier to remember, thus following the well-known path of least resistance. This process is generally conducive to the jargon which has been designated as "Frenglish."

Finally, there is a bilingualism which could be termed well-balanced and which is by far the most desirable, the one which demands that the second language be constantly subordinated to the mother-tongue, and especially so in the early grades of the primary school. Indeed the mother-tongue cannot be learned in one's spare time: a well-balanced bilingualism must ensure that the mother-tongue always retain the predominant place in any curriculum or time-table. This applies not only to the formal teaching of the mother-tongue but also to its use in teaching other subjects: History, Arithmetic, Geography, Science, etc.

All things considered, agreement should be reached on the necessity of

adopting realistic aims in regard to a well-balanced form of bilingualism in the schools of Welland. This would not in any way call for a revolution or a spectacular upheaval. It would suffice to reach unanimity at long last, on principles and on improvements which can no longer be put off.

Committee: Marc-Yvan Giroux, B.A.
Pierre Xatruch, B.A.
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Florent Lalonde
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APPENDIX II

A REPORT BY PUBLIC SCHOOL PRINCIPALS

Appendix II

REPORT TO THE BILINGUALISM AND BICULTURALISM COMMITTEE

A Committee of Public School Principals

Introduction

In answer to the request made by Mr. Fisher, the following is a summary of points discussed by the principals who now, or in the past, have had dual language situations in their schools. We have considered the question of bilingualism and biculturalism from that viewpoint only. The following comments are a result of joint discussions of the undersigned principals.

We first considered and discussed the positive aspects of the dual school system in which both bilingual and English-speaking classes are in existence. These are our conclusions.

Positive

1. The English pupils of the school are exposed to the French language and thus it is easier for them to learn the language later in their school life. This is true of the French pupils who are learning English. In a dual system, English pupils who are being taught French (in Grades 7 and 8) have a better situation in which to do so.

2. The association of the two groups on the playground tends to eliminate bias and prejudice. Most problems occur with pupils new to the situation, but once they become adjusted, the problems disappear.

3. Children are able to realize that even though some of the pupils in the other classes speak another language, they are all very much alike.

4. There is an exchange of culture through music in such instances as school concerts.

5. In Parent-Teacher Associations associated with the dual language schools, there is an opportunity to work with other language groups, and many parents have realized that their problems are much the same. This results in improved relationship in the school area served by the school.

Negative

Some of the negative aspects, in our opinion, of the dual language system, are listed below.

1. There is an initial problem as far as tolerance is concerned, which results in bickering and complaining from both sides.

2. In the past, dual language schools have had English-speaking principals, which has been resented by some of the parents due to the fact that they (the parents) were unable in some cases to communicate with the principal.

3. Because of the additional load of French language subjects, the stress entailed results in a more subject-centred philosophy rather than the education of the individual according to the needs of the individual.

4. Due to the double language situation, other subjects such as Music, Physical Education, Art, Science, History, Geography, must have their time shortened. As a result, the work cannot be covered as effectively.

5. Senior bilingual pupils in the elementary schools have, in many cases, asked that they be placed in English classes. Their reason is that they are unable to handle two languages and be successful in both.

6. Many administrative problems are doubled in a dual language situation--statistical reporting, curriculum development, etc.

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APPENDIX III

THE TEACHING OF FRENCH TO ENGLISH-SPEAKING PUPILS

IN

THE WELLAND PUBLIC SCHOOLS

Appendix III

THE TEACHING OF FRENCH TO ENGLISH-SPEAKING PUPILS IN THE WELLAND PUBLIC SCHOOLS

JUNE 1964

A REPORT

I

A History of the Programme in Welland's Public Schools

The study of Oral French in Grades 7 and 8 of English classes in the City of Welland began in September of 1956. Each year, since that time, permission has been requested of the Ontario Department of Education to continue these classes, and this has been granted. The scope of the programme has varied from year to year, at times encompassing only the Grades 7 and 8 in the senior schools, and at other times, all of the Grades 7 and 8 in the city. The length and number of periods has also varied --

one 40-minute period per week,
two 35-minute periods per week,
two 40-minute periods per week,
two 20-minute periods per week,
four 20-minute periods per week.

The methods which have been used have always been almost entirely oral -- the "Tan-Gau" method. Definitive course outlines have never been drawn up, but in October, 1961, the Co-ordinating Committee for French made the following statement:

"To clarify the status of the Grades 7-8 French programme in the elementary schools of the City of Welland, the following aims are set down:

(1) to develop a facility in pronunciation before a child undertakes the formal study of French in high school;

(2) to take advantage of a child's ability to reproduce foreign sounds at an age when he can imitate readily;

(3) to teach a child a second language at an age when he is less inhibited, and before he becomes a self-conscious adolescent;

(4) to learn a second language "naturally", that is, as a child learns his mother tongue, by the aural-oral method;

(5) to acquaint elementary school students with a second language, even though some may not continue it in the secondary school.

The programme is not designed to supplant part of the high school courses. Rather, it is intended to develop a fluency of expression and a lack of inhibition in the child. No formal grammar is taught; reading and writing are

introduced only when the students are ready for them, usually in the second year of instruction."

An attempt at an evaluation of the programme was not undertaken in any way until 1962-63. Everyone concerned with the work however, during the 1956-1962 period -- principals, French teachers and Department inspectors -- felt that the subject was a successful addition to the Grade 7-8 curriculum.

II

The Present Status of the Programme in Welland's Public Schools

During 1963-64, classes in French have been conducted in all the Grade 7 and 8 classrooms in the English section by two full-time itinerant teachers of French. Mr. Justin Maurice teaches fourteen classes on the west side of the canal, and Miss Rita Lavergne teaches fifteen classes on the east side of the canal. Each class receives four 20-minute periods of instruction per week. The time is culled from the basic subjects on the curriculum.

Both teachers are experienced in the bilingual section of the Welland Public Schools and have attended the Ontario Department of Education summer course for the teaching of French to English pupils, held in Ottawa in 1963. This course qualifies them for their teaching positions for five years. Mr. Maurice had taught French to English pupils as a member of the staff of Fitch St. Sr. Public School for two years prior to attendance at the summer course.

Mr. Maurice, assisted by three bilingual teachers who had previous experience in the teaching of French to English pupils, began the development of a two-year course during the winter and spring of 1963. Materials from various companies were examined. No particular materials were adopted, but they have all been useful as a source of course content and teaching methods and devices. Tan-Sau wall charts, the "Causeries Francais" pupil workbook, and filmstrips from the National Film Board and Encyclopaedia Britannica have been placed in use.

During the school year 1963-64, the first clearly-outlined course for Grades 7 and 8 has been drawn up and followed. It has been designed to lay out in sequential format the following:

(a) the vocabulary deemed useful and within the grasp of Grades 7 and 8 pupils, organized around monthly themes;

(b) the language patterns to be developed inductively through regular oral use in these themes;

(c) the beginning of a testing programme to ensure the correct pronunciation, and assimilation of vocabulary and language patterns.

As the year has proceeded, revisions in the programme have been made as experience has shown aspects which have needed improvement. The teachers

have found that the pupils are capable of assimilating the content more rapidly than they anticipated. They have found that the interest and willingness to participate is much greater with the Grade 7 classes, than with Grade 8. They feel somewhat hampered by the self-consciousness of the pupils at ages 14-16. The radio and television programmes available this year have been built into the programme, and the telecast series "Visite au Quebec" presented May 5 - 26 have been quite favourably received so far. The teachers feel that it would be worthwhile to have this series on film since it could then be used more than once and allow for greater assimilation of the content. At this point, several very positive aspects of the way the French programme has been received should be noted:

(a) The pupils show good interest in the lessons, especially the Grade 7 classes. In his visits the Inspector has found them quite interested and willing to converse in French to the best of their present ability. Even pupils whose regular academic progress has been rather slow, seem to enjoy French classes, although they are usually rather slow in French also.

(b) The teachers stay in the classrooms during the French lessons and appear quite interested and many participate on occasion. Some teachers use their display areas for French materials. Some follow up the vocabulary which is taught.

(c) Our itinerant teachers of French are very interested and enthusiastic about their work. They are enjoying the teaching, even though it means many classes a day, and are finding the opportunity for course development an interesting challenge. They look forward eagerly to gradually extending the programme from the Intermediate to the Junior Division.

During 1963-64, regular meetings have been held with the Inspector to evaluate the course as it develops, to evaluate materials from various companies, and to study the articles in professional magazines and the publication, French as a Second Language, produced by the Ontario Curriculum Institute.

III

The Future of the Programme in Welland's Public Schools

(a) The present courses for Grades 7 and 8 will continue to face further revision and development as suggested by our teachers' experience with it and the other materials available. The Grade 8 course, especially, will be increased in content as the present Grade 7 pupils enter Grade 8 next fall. Greater use of tapes produced by our teachers, filmstrips, and other visual aids will be effected as well as continuing development of a testing programme. The adoption of no commercially-produced course is planned at present, although the teachers will continue to keep informed of these programmes as they are developed and use those portions which seem useful within our own programme. This judgment is borne out by the Ontario Curriculum Institute which recommends locally-developed programmes.[1]

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[1]Ontario Curriculum Institute, French As a Second Language, p.25

(b) To date, there seems to have been little exploitation of the fact that Welland has a large and significant bilingual population and that the public schools contain forty-five classrooms of bilingual pupils. This suggests that we do not need to look to France or the Province of Quebec for our motivation for learning French, nor for our French milieu or social setting. It is significant that the Peterborough Board of Education, which is instituting a French programme this fall, recently placed an advertisement for teachers of French to English pupils in the Welland Tribune.

There are many possible ways whereby use could be made of the French influence in Welland which has created --

(i) a social reason for learning French;

(ii) a social situation in which French is spoken;

(iii) trained teachers who are bilingual (though not qualified to teach in the English classrooms);

(iv) schools in which both languages are spoken;

(v) a spirit of co-operation and understanding between the language groups developed over many years of living together.

(c) There is a good deal of conflicting advice in the literature regarding where French instruction should start. The Ontario Curriculum Institute report, French as a Second Language states: "Young children are better than adults at learning that part of language which calls for the production and reproduction of vocal sounds. This advantage disappears by age 12."[1] The committee recommends that French instruction should begin in Kindergarten or Grade 1,[2] although they note the success of second language teaching in Norway, reported by Dr. Marie Stock and Miss Helga Stene, which has just recently been introduced in Grade 4 rather than in Grades 7 or 8. Mention is also made of the introduction of English in France at ages ten or eleven.[3] Dunkel and Pillet, reporting on five years' experience with an experimental programme in French in Chicago schools, state, ". . . we believe the fourth-graders make the greater progress for the time invested . . . . the fourth grade is the more-efficient starting point."[4]

A Home and School and a Parent-Teacher Association in Welland have organized French instruction classes outside school hours to pupils from

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[1]John Bissell Carol, The Study of Language, pp. XI, 289.

[2]Ontario Curriculum Institute, op. cit., p.10.

[3]Ibid., p.4.

[4]Harold B. Dunkel and Roger Pillet, French in the Elementary School, pp. 90-91 (See Chapter 5).

Kindergarten to Grade 6. It will be interesting to evaluate the success of this programme compared to the Chicago study.

(d) In the light of the recommendations of the literature, and our own studies, it would appear likely that the scope of the present programme may very well be enlarged as its worth is proven in Grades 7 and 8. This may mean that French instruction would be extended to the Junior Division during the next few years. This will necessitate decisions re. course content for Grades 4, 5 and 6, the method of implementing these courses, and the matter of who will do the instruction.

(e) At present, it is the feeling that we should continue to develop our own courses to suit the local situation, guided, of course, by all the information available. This will probably mean the use of the present courses in the lower grades and the development of new content for Grades 7 and 8. This may be done by extending the course a year at a time or by extending it three grades at once. This will depend a good deal on what decision is reached regarding who will teach the courses.

(f) The present procedure of having itinerant teachers of French do all the instruction has much to commend it. In this way, it is possible to have the course taught by bilingual teachers who have a special interest and proficiency in the subject. To extend the programme into Grades 4, 5, and 6 on this same basis would require three more itinerant teachers of French.

There is a good deal of merit also in the possibility of a gradual transition in the role of our present itinerant teachers of French to become French consultants. This would give them the responsibility of course preparation, and assisting the regular classroom teachers who would teach the French course.

A third possibility might be to combine these two plans with the instruction in French in the hands of both the itinerant teachers and the regular teachers. The pros and cons of these plans are well outlined in the Chicago Studies in Chapter 2 and in the Ontario Curriculum Institute publication in Chapter VI. While they are a useful guide, they must be adapted to the local situation.

(g) There needs to be a good deal of clarification in the minds of all those concerned with French instruction re. what the place of this subject is. Several conflicting ideas are evident and will require further study:

(i) The Ontario Curriculum Institute says French is a core subject and "we recommend that it be compulsory for all pupils at least up to entrance to high school."[1]

(ii) The Ontario Department of Education grants permission each year to the Welland Board of Education to offer French to pupils whose parents request it. The Welland Board of Education has made French a mandatory

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[1] Ontario Curriculum Institute, op. cit., p.24.

subject for all pupils in Grades 7 and 8. Dunkel and Pillet say French instruction should be given to all those pupils who can profit from it -- those pupils who are interested and able.[1]

(h) There is rather general agreement on teaching methods. The literature is unanimous on the audio-lingual method for introducing the subject, but there is some disagreement re. when reading and writing should be introduced. Most experts agree that reading should be delayed until the child has a good degree of oral fluency, but it is when this degree of oral fluency can be obtained which is in doubt. Dunkel and Pillet recommend the introductionn of reading in the second year of instruction. The Ontario Curriculum Institute would introduce reading in the sixth or seventh year of instruction. Our teachers are not entirely sure, but, from their experience, feel we should experiment with the introduction of some reading in the second year, that is, Grade 8, and some interesting but inconclusive informal experiments have been conducted. There is need for a good deal of study and research in this area although generally we are agreed with the following general pattern:

The pupil should learn:

1. (a) to comprehend what he hears, and

   (b) to speak the language by means of

      (i) a knowledge of every-day vocabulary and common speech patterns,
      (ii) a mastery of pronunciation, intonation and accentuation,
      (iii) practice in conversation and oral composition;

2. to recognize and imitate good usage through knowledge of the structure of the language;

3. to read the language

   (a) for comprehension of ideas, and

   (b) for translation into his own language;

4. to write the language, as a result of

   (a) training in composition,

   (b) translation from his own language;

5. to appreciate the literature of the second language;

6. to understand the way of life of which the language is a part.[2]

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[1] Dunkel and Pillet, op. cit., Chapter 4

[2] Ontario Curriculum Institute, op. cit., pp. 16-17.

(i) It is clear that if we are to have a successful programme in French, there must be continuity throughout the grades in which it is taught. Traditionally, this has posed no problem, because French was taught only in the secondary school. This is not the case at present, and it appears likely that in the future the place of French in the elementary school will be gradually enlarged. This will make it essential that a continuous French programme be developed throughout both elementary and secondary schools. This problem is complicated further by the fact that some elementary school systems feeding our local secondary schools do not have a programme in French, nor is there the likelihood that their resources will permit it in the near future. The secondary schools will therefore have to consider some streaming procedure to allow for the presence or absence of a background in French in the elementary school.

As our elementary school French programme develops, it will be important for regular liaison with the secondary schools. One reason that there has been little articulation in the past has been the different aims of instruction at the two levels. There is evidence, today, that the aims are gradually merging and that a unified French programme can be developed in the near future.

(j) The Ontario Curriculum Institute outlines ten recommendations for research in the teaching of French. Five of these seem worthwhile and possible within our school system and will be carried out in the future:

(i) a study of methods of oral testing, beginning with a compilation of existing material in the field of oral and aural testing;

(ii) research on the selection of oral vocabulary and structures at the elementary level, based on frequency counts and association clusters in the second language. This should be tied in with the instructional process and related to children's speech;

(iii) research on methods of teaching the reading of French with particular reference to the role of phonics -- when to begin, what to begin with, how much to include;

(iv) research on how films, tapes and recordings can be used to reinforce the programme recommended;

(v) research on the frequency of grammatical constructions and idioms as a basis for teaching language through speech patterns rather than through rules.[1]

To this list, we would add three further problems which we feel need research at a high level:

(i) Can pupils at all levels of intelligence benefit from instruction in French? Should classes be streamed for French instruction?

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[1] Ibid., p.32.

(ii) Is Canada a country such as Switzerland and Belgium where two or more language groups have come together to form the political unit; or is it a country in which a single language is dominant, but for whose citizens a thorough working knowledge of a second language is considered highly desirable? Should we think in terms of the whole country, the province, or the municipality?[1]

(iii) What do the French-speaking Canadians feel about the learning of their language by the English-speaking Canadians?

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[1] Ibid., Chapter 2.

Presented by:

H. Hampstead, B.A., M. Ed., Inspector of Public Schools
J. Maurice, - Itinerant Teacher of French
Miss R. Levergne - Itinerant Teacher of French

APPENDIX IV

A SUBMISSION BY THE TEACHERS OF FRENCH
(Welland Eastdale Secondary School)

Appendix IV

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

WELLAND EASTDALE SECONDARY SCHOOL

Gentlemen:

After due consideration of the terms of reference of the Royal Commission on Bilingualism and Biculturalism, the teachers of French of the Welland Eastdale Secondary School wish to present this brief in support of the Commission's view that "equality is an objective to be sought constantly in a confederative regime".

The Welland community contains a large proportion of citizens of French extraction. It offers therefore a particular opportunity to study the development of relations existing between the two founding groups. However, the authors of this submission intend to restrict their observations and recommendations to the field of education and cultural development in the area.

An inquiry into the facts -

At the very outset it should be stated that while no flagrant enmity appears to exist between the two groups, nevertheless there is a noticeable lack of mixed participation between French and English-speaking Canadians. It is regrettably obvious that representatives of each group tend to congregate together to form separate entities and thus deprive themselves of the enrichment attainable through assimilation of both cultures. A unique opportunity exists in Welland, but it is not being developed sufficiently.

It should be recognized, however, that important steps have been undertaken in this respect. Firstly, in the field of education -

1. There are in the Welland area six elementary schools where French is being taught as part of the regular curriculum. Total enrolment in these classes is slightly less than 1500 pupils. While the benefits derived from this approach at the elementary level are already evident, they are insufficient to permit us to pretend that the present system is developing bilingual students.

   This insufficiency is further aggravated when the pupil moves on to the high school level where language instruction consists of a few minutes daily exposure to the French language. A private institution - Ecole Secondaire du Sacre-Coeur - does exist in Welland where a truly bilingual curriculum has been attempted but the relatively low number of students enrolled (170) is insufficient to materially effect the overall situation. Furthermore, it would appear that instruction is conducted mainly in the French language and this leads to a continuance of the present local separation between the two groups.

2. Culture-

   Unfortunately, the Welland area does not have a single agency or organization designed to facilitate the exchange of ideas between the two cultures. Practically all cultural life in the French community is associated with the Roman Catholic Church. This fact tends to prohibit participation by non-Catholics and becomes another factor widening the gap between the two cultures. The Richelieu Club carries on worthwhile activities but these are mainly in the realm of community service and are not intended as cultural endeavours per se.

3. Communications-

There appears to be a genuine effort on the part of many business establishments to offer bilingual services. The Bell Telephone has recently trained bilingual operators and it can be stated that most large stores and banks appear to make a point of providing bilingual representatives on their staff. This evidence of good business sense is commendable but hardly sufficient to promote and encourage the propagation of the French language when one considers that each and every communications medium in the local area uses English almost exclusively. The television series "Chez Helene" and "En France" are two noticeable exceptions. Thus a community in excess of six thousand inhabitants exists without benefit of local newspaper, television or radio in its own language. Not only is the local community thus deprived of the cultural opportunities which are normally enjoyed through these media, but in addition, this lack of communications is responsible to a great degree for the deterioration in the level of oral French in the area. This a particularly nefarious situation whose importance may not be fully realized. English-speaking persons with an interest in French can hardly be blamed if they display hesitency in assimilating and comprehending the bastard expressions belonging to neither language so commonly heard in certain areas of the French community.

Summary of Facts:

The situation as it exists with respect to bilingualism in the Welland area is an unsatisfactory compromise.

On the one hand a great proportion of local residents of French extraction are navigating under a severe handicap through their lack of command of the language spoken by the majority. This has encouraged a natural tendency for withdrawal and the formation of a seperate community. On the other hand, the quality of the French spoken locally has deteriorated seriously and we have a situation whereby neither language is used to advantage.

An analysis of the Causes:

A thorough analysis of the causes for the present unsatisfactory state of the two cultures is clearly beyond the scope of this submission but certain observations can be made:

1. The cultural level of the country as a whole has tended to be low and the Welland area is not different in this respect. However indications are that vigorous people are prepared to lead an emergence from this era and there is reason for optimism in this regard.

2. A survey of the area has revealed that the students of French extraction are graduating from Grade 8 at a reading level some 1½ years behind their English confreres. This is generally attributed to the fact that French is spoken at home but it does not explain why this problem does not exist to the same extent among other ethnic groups where a language other than English is spoken at home.

It is suggested by the authors that the pressure to maintain French over the years has developed a psychological barrier among French-speaking pupils which inhibits the ability to comprehend English.

3. The absence of French texts in the so-called bilingual schools also contributes to the present situation whereby pupils speak neither good English nor good French.

4. One of the main causes however is the fact that the French language in Canada has always been identified with the Roman Catholic religion and people of other religious persuasions have not felt attracted to a culture which appears to be foreign to their religious beliefs.

Conclusions:

1. A determined effort must be made to remove the suspicion existing between French-speaking and English-speaking Canadians in the Welland area.

2. The level of culture and education in the local area must be raised thereby improving the level of the spoken language in both English and French.

3. This can be accomplished by inaugurating the study of French early enough so that by high school age, pupils will have attained a proficiency that will permit them to concentrate on a study of French language, literature and culture. In this geographic area, another language could be initiated at the high school level.

4. The French community should be more energetic in its efforts to improve the quality of the French language as used by local residents. There is evidence of some effort being made in this direction but the movement should be accelerated drastically.

5. The absence of a French newspaper in the area is a serious handicap in this respect and the local newspaper should be prevailed upon to carry columns and articles in French.

6. There should be no hesitation on the part of teachers to teach the best French possible although it may differ in some respects from the language spoken by the average Wellander of French extraction.

Recommendations:

In order to attain these goals the following measures are recommended:

1. "Crash" programme to increase the number of French teachers at the elementary school level. While we agree with the general opinion that the recruitment of such teachers is difficult under

present circumstances nevertheless we believe that this condition could be readily improved through adoption of the following measures:

(a) Recognition of the teaching certificates from the University of Ottawa Teachers' College as the equivalent of certificates from the Teachers' Colleges. This would not only increase the pool of qualified teachers but would also permit a more flexible distribution of the present available personnel.

(b) A general recognition of the principle that French should be taught according to the needs of the community instead of being accepted merely on a permissive basis at present. In this regard we should like to point out that there is ample evidence supporting the view that youngsters possess natural ability in learning a second language before the age of ten and the elementary schools should take advantage of this fact.

2. With respect to the teaching of French at the Secondary School level we feel that the value of obtaining completely bilingual teachers should be vigorously emphasized and accentuated. In order to obtain these bilingual teachers we submit the following recommendations:

(a) Encourage the development of an accelerated exchange programme between French and English teachers in Eastern Ontario, the province of Quebec or any other location where such teachers may be found not excluding foreign countries.

(b) Introduction of language proficiency tests similar to those in existence in six different American States. We firmly believe that there is great merit in these proficiency tests.

Firstly, they make it possible to obtain teachers who may not be certified but are otherwise fully qualified to teach languages.

Secondly, they can be used as a device to measure the ability of language teachers and thus decide in which level the teacher belongs. Fully bilingual graduates, proficient in a language possess specialized knowledge and this fact should be recognized and adequately compensated. For instance, proof of proficiency could be accepted as a requirement for Category II. This increased recognition could also serve as an enticement to the profession for qualified bilingual people.

The use of language proficiency tests is a proven success in the United States and it can be safely assumed that their usefulness would be even greater in Canada where such a large segment of the population is already bilingual.

(c) In support of the Ontario Curriculum Institute's "Study of Teaching a Second Language", we would recommend the use of "French Assistants", to help in the conversational and oral presentation of French in the high schools.

(d) To facilitate such exchange and for the benefit of Canadian education as a whole we feel that the necessary amendments to the British North America Act should be introduced to permit the establishment of a Federal Office or Department of Education. We believe that this proposal, already supported by other groups, has great merit - indeed may even be a necessity in view of the complexity and multiplicity of problems now confronting education in Canada. The proper Education of our children is certainly one of our most pressing problems to-day. It should be centrally planned and co-ordinated in order to meet the vast new challenges.

In summary, we should like to reiterate our support for the positive and creative aspect of the situation as it exists in the Welland area. We do not regard bilingualism as an ideal that should be imposed upon all residents but rather as a unique opportunity to reap the benefits derived through the study of other languages and other cultures.

We reject the contention that the maternal tongue is weakened through the study of a second language. This argument seriously underestimates the character and determination of our young people.

Respectfully submitted,

M. Beauparlant
D. Raby
J. Blackburn
G. Deslauriers
F. A. Addario

APPENDIX V

SURVEY FORMS AND VARIOUS ANNOUNCEMENTS USED

IN

PREPARING THE BRIEF

Appendix V

The invitation below appeared in The Welland Tribune in French and English.

"The Board of Education for the City of Welland

INVITATION

The Welland Board of Education invites, from citizens and groups, presentations to be considered by the Board in the preparation of their forthcoming Brief to the Royal Commission on Bilingualism and Biculturalism.

Presentations are to be in writing in English or French and must follow the frame of reference set down by the Commission and the Board. A description of the terms of reference is available from the Board of Education office, 636 King Street, or Welland Eastdale Secondary School.

Presentations will not be considered after February 29, 1964.

Mrs. C. Briant,
Organizational Chairman
Committee:
H. K. Fisher, Superintendent of Public Schools
G. Francis, Principal, Welland Eastdale Secondary School."

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

636 King Street,
Welland, Ontario
April 30, 1964.

Cher ancien étudiant:

La Commission scolaire des écoles publiques de Welland prépare actuellement un mémoire relatif à l'enseignement bilingue des écoles publiques de Welland. Ce mémoire sera présenté au début de juillet à la commission royale d'enquête sur le bilinguisme et le biculturalisme.

Nous voulons inclure dans notre mémoire le résultat d'une enquête faite parmi les anciens élèves des classes bilingues de notre système scolaire. Et à cette fin, au nom de la Commission scolaire, nous vous demandons avec instance de collaborer à la préparation d'un travail extrêmement important pour l'orientation future de nos classes bilingues.

Vous trouverez sous ce pli un questionnaire. Veuillez s'il vous plaît y répondre attentivement et me le retourner en utilisant l'enveloppe affranchie. Ne signez pas le questionnaire. Soyez assuré que nous respecterons votre point de vue et notre discrétion vous est également assurée. Veuillez utiliser le verso du questionnaire si nécessaire.

Nous vous serions très reconnaissant si votre questionnaire nous parvenait d'ici le 9 mai, date limite pour la préparation de notre rapport préliminaire. Merci beaucoup de l'aide que vous nous apportez à la préparation d'un travail si important.

Cordialement à vous,

H. K. Fisher

surintendant des écoles publiques.

HKF:MYG:mc

Encs.

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

Questionnaire à l'intention des anciens étudiants des classes bilingues des écoles publiques. (Veuillez s.v.p. remplir complètement.)

1. Si vous êtes actuellement aux études, indiquez:
   (a) Le nom et l'endroit de l'école _____
   (b) L'année du cours _____
   (c) Le cours que vous poursuivez _____
   (d) Le métier ou la profession que vous désirez pratiquer (si possible) _____

2. Si vous avez quitté l'école, indiquez:
   (a) Votre travail actuel _____
   (b) L'année du cours que vous avez atteint avant de laisser _____

3. Evaluez le système scolaire bilingue où vous avez étudié en indiquant au moyen d'une marque (✓) un des points suivants:

   Excellent _____ Satisfaisant _____ Non-satisfaisant _____

   Donnez les raisons principales qui ont motivé votre évaluation.

   _____
   _____
   _____
   _____

4. Ajoutez quelques suggestions qui seraient de nature à améliorer le système scolaire bilinque de Welland.

   _____
   _____
   _____
   _____
   _____

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

Questionnaire - To Former Students in the Bilingual Public Schools
(Please fill in the blanks completely.)

1. If you are presently attending school, indicate:
   (a) The name and location of the school _____
   (b) Your present grade level _____
   (c) The course you are following _____
   (d) The occupation you eventually hope to follow, if known _____

2. If you have left school, indicate:
   (a) Your present occupation _____
   (b) The grade level you reached before leaving _____

3. Rate the bilingual public school system which you attended by checking one of the following (✓):

   Excellent _____ Satisfactory _____ Unsatisfactory _____

   Tell below your main reasons for your particular rating above.

   _____

   _____

   _____

   _____

4. Give below some suggestions which you feel might help in the future development of bilingual public schools in the City of Welland.

   _____

   _____

   _____

   _____

   _____

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

636 King Street,
Welland, Ontario
April 15, 1964

As you will recall, the Board of Education for the City of Welland is submitting to the Royal Commission on Bilingualism and Biculturalism a brief related to the development of bilingual education in the public schools of Welland.

To this end a research committee has been established and for the past number of weeks has been investigating the various avenues of approach whereby valid opinions and assessments could be assembled from the diverse elements which have gone into the design of the bilingual situation in our public schools. For example, we are attempting to assess the destiny of all grade 8 graduates from our bilingual classes since 1956 and further, it is anticipated that we shall secure from our present teaching staff opinions and suggestions related to our present status and the future development of this aspect of the public schools.

It has been suggested, and wisely so, that principals of schools where the dual language situation exists might well be in a position to submit comments related to this question of development of bilingual education. It would be appreciated, therefore, if you would send to me before the end of May any pertinent comments that you would like to make as a result of your experience with the dual situation. You may wish to indicate positive and negative features of the situation as it presently exists, and you may further wish to include remarks which would describe what you would feel might well be the ultimate in this dual education design. If this requires further clarification please do not hesitate to contact me.

Yours sincerely,

JMF:mc

Superintendent of Public Schools.

TO: Messrs. Peyronnin, Vancourt, Robertson, Stewart, Chadwick, Giroux.

THE BOARD OF EDUCATION FOR THE CITY OF WELLAND

STAFF SURVEY FORM

Report to the Royal Commission on Bilingualism and Biculturalism

The Board of Education for the City of Welland is preparing a report for the Royal Commission on Bilingualism and Biculturalism. The Welland Report is to deal with the bilingual schools as they function within the total public school system. In order that a thoroughly authentic picture of the entire system can be prepared, we are asking you, as a teacher in the bilingual section, to present your frank comments of evaluation. What better qualified group than the teachers themselves could we find?

A series of questions and statements now follows. Read each question thoughtfully. Write your answers in the spaces provided. Use French or English.

1. How long have you served in the Welland bilingual classes?

   _____years _____months

2. Have you ever taught in any other bilingual class in the public school system?

   _____yes _____no

3. Please check the correct space most of your previous experience has been in. (Check only one)

   (a) Bilingual classes in the separate school system _____
   (b) Bilingual classes in a private school system _____
   (c) Bilingual classes in a public school system _____

4. My present position is in:

   (a) Completely bilingual school _____
   (b) Dual School (both English and French classes) _____

5. Of these two schools, I feel that the _____school is better because_____

   _____

   _____

   _____

6. Outline your feelings regarding any positive or negative conditions which you feel exist as a result of the presence of a bilingual provincial inspector and a municipal superintendent.

_____
_____
_____
_____
_____

7. I believe that the purposes of the bilingual classes are

_____
_____
_____
_____
_____

8. My personal evaluation of the bilingual system in Welland would be

Very Good _____ Good _____ Adequate _____ Poor _____

9. I feel the pupils who leave our classes for higher studies in our own community are

Very well prepared _____ Fairly well prepared _____ Poorly prepared _____

10. They could be even better prepared if the following were carried out.

_____
_____
_____
_____
_____

11. The most positive features of the bilingual system as it exists in Welland are

(a) _____
(b) _____
(c) _____
(d) _____
(e) _____

12. Please evaluate the following "General Working Conditions".

	Good	Fair	Poor
Personal Classroom	____	____	____
School as a Whole	____	____	____
Supplies	____	____	____
Texts	____	____	____
Salary Policy	____	____	____
In-Service Opportunities	____	____	____
Board Promotion Policy	____	____	____
Comradeship of Staff	____	____	____
Audio-Visual Equipment	____	____	____
Supervision	____	____	____
Consultant Services	____	____	____

13. What problems result, in your opinion, from a timetable which demands dual-language instruction? (Use the back of this sheet for your description.)

Upper Canada College,
Toronto 7.

le 4 mai 1964

A la Commission royale d'e[illegible]
sur le bilinguisme et le biculturalisme.

Messieurs,

1. [illegible] quelques observations qu'il m'a [illegible] de Visites Interprovinciales; il me semble que ces contacts [illegible] personnelles n'avaient pas leur place dans le rapport officiel [illegible] vous a été présenté par le conseil d'administration de ce mouvement.

2. (a) Un grand nombre de jeunes de langue française sont manifestement [illegible] de l'accueil cordial qui leur est fait dans les foyers [illegible] anglaises.

3. (b) Beaucoup de Canadiens [illegible] une sincère admiration pour le Canada [illegible] efforts considérables pour que leurs enfants apprennent le français et [illegible].

(c) [illegible] peu de Canadiens de langue anglaise parviennent à maîtriser le français et à le parler [illegible].

5. (d) Certains Canadiens de langue anglaise sont inconsciemment affectés d'un léger complexe de supériorité.

Conclusions

Je me permets de faire les suggestions suivantes :

6. Dans les services du gouvernement fédéral, dans les forces armées, le service civil et les corporations de la couronne, aucun ne devrait être admis à un poste élevé s'il n'est pas bilingue, aucun non plus ne devrait occuper une charge importante dans le domaine des relations extérieures et de l'information s'il n'est pas bilingue. Une telle politique réduirait le nombre des candidats éligibles, mais elle aurait pour effet d'aplanir les difficultés de communication. Il est possible qu'un tel changement procure aux Canadiens de langue française plus que leur part dans l'attribution des postes de commande; cela compenserait cependant pour certains autres désavantages dont ils ont à se plaindre.

7. Si le nom du pays doit être changé, qu'il ne devienne pas le Dominion du Canada, le Royaume du Canada, les Etats-Unis du Canada ou les Provinces Unies, mais la Confédération du Canada pour rappeler qu'en 1867, alors que le Nouveau Brunswick et la Nouvelle Ecosse, de populations relativement faibles, étaient reliés à Ottawa et que des projets étaient faits pour d'autres annexions, l'union du Québec et de l'Ontario fut partiellement dissoute. Ce changement aurait dû être le point final à la tentative, amorcée par Durham, d'assimiler le Canada français sous un gouvernement unitaire.

8. Nous devons nous enorgueillir de notre forme unique de gouvernement.

9. De même, n'allons pas nous blâmer du seul fait qu'il nous manque un drapeau ou un hymne national.

Le tout respectueusement soumis,

J. H. Biggar

le 4 mai 1964

A la Commission royale d'enquête sur
le bilinguisme et le biculturalisme.

Messieurs,

1. Nous avons l'honneur de vous présenter un mémoire concernant Visites Interprovinciales.

2. Visites Interprovinciales est un organisme sans but lucratif dont l'objet est d'améliorer les relations entre les Canadiens de langue française et de langue anglaise, plus particulièrement en encourageant et facilitant l'échange de visites entre eux. Le mouvement est né et s'est d veloppé grâce à l'initiative privée et avec le concours de divers corps publics; il jouit de la faveur générale mais n'a aucune appartenance commerciale, politique ou religieuse.

3. Notre mouvement n'a fait que progresser depuis sa création en 1936 et, si l'on fait exception d'un ou deux organismes qui en sont nés, nous croyons pouvoir vous offrir les fruits d'une expérience unique [illegible] que vous [illegible].

4. [illegible] de l'Ontario passaient une partie de la vacance d'été [illegible] des foyers du Québec. Nous comptons comme une visite toute occasion créée par nous qui permet à quelqu'un du Québec de visiter une famille de langue anglaise, ou vice versa. En 1946, en dépit de la guerre, le nombre des visites s'élèvait à près de 200; l'année suivante, le montant des souscriptions reçues ayant permis l'emploi d'une secrétaire à plein temps, notre mouvement prit de l'ampleur et, l'an dernier, le nombre des visites atteignait 1943. La plupart des visiteurs ont été interviewés; moins de 1% ont témoigné du mécontentement, apparemment attribué à un manque de bienv il-

lance; mais tous les autres n'ont exprimé que de la satisfaction. Les éducateurs se réjouissent des bons effets de ces visites chez leurs élèves. Un autre résultat intéressant a été la naissance d'amitiés nombreuses entre les parents.

Nous avons tenu compte de ces résultats uniquement pour notre propre satisfaction. En réalité, notre corporation, justement à cause de la nature de ses activités, se prête mal à tout travail de statistique; nous ne chargeons aucun honoraire, nous n'ambitionnons aucun profit: notre seul intérêt est que les rencontres se multiplient entre les deux groupes et cela, aussi aisément que possible. Ainsi, lorsque Mr. Smith s'adresse à nous, nous lui demandons de faire lui-même les démarches nécessaires s'il a déjà des relations au Canada français, ce qui nous laisse libres de faire profiter de nos services d'autres familles de langue anglaise qui ne connaissent personne au Québec. Si Mr. Smith réussit de lui-même à arranger une visite, nous sommes heureux que l'écho de notre propagande lui en ait suggéré l'idée. Là encore, une première rencontre entre deux familles est souvent le début d'une série de visites entre elles et, de fil en aiguille, de nouvelles séries de visites s'arrangent entre les amis de ces mêmes familles. C'est vraiment ce que nous souhaitons. [illegible] sons la formation de groupes, comme celui de [illegible] et des Juifs, nous avons arrangé une série de visites en groupes appelées "visites intercommunautaires" (nous tenons compte du nombre de ces [illegible] et de Laval. Le succès de chaque visite dépend toujours évidemment de [illegible]

Chaque rencontre devrait se faire aussi naturellement que s'il s'agissait pour le jeune homme ou la jeune fille de rendre visite à des parents vivant dans une autre partie du pays.

6. Il serait à souhaiter que les parents consentent aux échanges lorsque leurs enfants sont en bas âge, alors qu'ils sont plus aptes à apprendre une autre langue. Jusqu'ici cependant, nous nous sommes occupés surtout des adolescents. Quant aux adultes, nous croyons préférable de ne leur offrir que des suggestions d'ordre général. Les étudiants d'âge universitaire recherchent de l'emploi pendant les vacances; nous espérons qu'il nous sera possible un jour de les aider dans ce sens lorsque nous auront fait davantage pour les plus jeunes dont les besoins nécessitent évidemment moins de travail de notre part.

7. L'arrangement le plus [illegible] est encore celui de l'échange de visites : Marie étant reçue chez les parents de Mary pendant une période allant de 2 à 4 semaines, Mary lui rend sa visite le même été. Parents et amis s'intéressant au mouvement, d'autres visites s'organisent ensuite d'elles-mêmes. Les visites intercommunautaires sont du même genre : elles ont lieu simultanément afin de profiter des taux réduits de transport en groupe et les visites se font souvent dans des "villes jumelles" bien en vogue présentement et dont l'idée a pris naissance et connu du succès en Grande-Bretagne et en France. Des membres du Conseil canadien des Chrétiens et des Juifs et autres organismes similaires procurent aux jeunes hôtes les distractions de leur âge. Certains visiteurs sont reçus gratuitement, d'autres paient une pension modique.

8. Les visites ont lieu pendant les vacances d'été. Le reste de l'année, nous organisons pour des groupes d'étudiants de différents mouvements et collèges des visites de fin de semaine dans des familles. Ces visites ont naturellement pour but d'en suggérer d'autres de plus longue durée. Nous faisons également des placements "au pair" : par notre intermédiaire, des jeunes filles de 17 à 22ans

vont passer plusieurs mois dans une famille, aidant la maman tout comme le ferait la fille aînée ou une jeune soeur. Il ce genre de visite prolongée requiert une certaine souplesse d'adaptation, plus grande que lorsqu'il s'agit d'une simple visite, la jeune fille a toute possibilité d'apprendre rapidement une langue seconde, le sentiment d'être utile facilite aussi la création de solides liens d'amitié.

9. Il y a 20 ans, la majeure partie des jeunes Ontariens venaient au Québec comme [illegible] la fille, une famille de langue anglaise d'un ou deux enfants [illegible] les moyens et le désir d'en envoyer un au [illegible] l'un [illegible] pendant que le sentiment de supériorité [illegible] par la connaissance d'une liste de familles canadiennes-françaises [illegible]. D'autre part, la famille québécoise, [illegible] pouvait facilement recevoir un [illegible] ontarien. [illegible], au cours de l'été 1963, 66% des visites [illegible] et dans les [illegible] pour correspondre aux statistiques [illegible] :

	Taux de fécondité pour 1000 femmes de 15-49 ans	
Québec	[illegible]	[illegible]
Ontario	[illegible]	[illegible]

[illegible] pour [illegible] femmes mariées		
Québec	225 [illegible]	[illegible]
Ontario	129 [illegible]	[illegible]

10. La moyenne des enfants par famille semble avoir été la même dans les deux provinces.

11. Les visites [illegible] jugé des lettres reçues et du témoignage des [illegible] il semble que les différences de religion [illegible] et un assez grand nombre d'enfants [illegible] participantes sont généralement de la classe [illegible] obtenons l'aide des clubs [illegible] de certains collégiens [illegible]. Le succès du [illegible]

peut être attribué à trois causes :

12. 1. Des milliers de familles de chacun des deux groupes désirent ardemment manifester leur bonne volonté à l'égard de l'autre groupe.

13. 2. Personne ne peut retirer aucun profit de ces activités et, conséquemment, seuls y participent les sympathisants de coeur.

14. Dans l'Ontario, quantité de professeurs dans les écoles secondaires nous offrent bénévolement leurs services et obtiennent les renseignements nécessaires au sujet de foyers convenant à ce genre de rencontres; à Toronto même, des [illegible] font le travail; le même genre d'enquête est [illegible] au Canada français par un réseau de correspondants à temps partiel et [illegible] est prudent et dévoué. Le recrutement des familles [illegible] de réception sont simples et efficaces. En dépit de l'inflation, notre coût unitaire est maintenant réduit à la moitié de ce qu'il était en 1947.

15. Pour rencontrer les frais d'[illegible] nos petits bureaux de Québec et de Toronto et rémunérer notre réseau de correspondants, nous sollicitons des souscriptions. Ces souscriptions viennent naturellement des familles participant aux échanges de visites et aussi de la part des éducateurs; nous [illegible] des gouvernements des provinces de [illegible] et de l'Ontario, [illegible] que des octrois du Conseil des Arts ou du Gouvernement fédéral, à l'occasion.

16. Nous croyons avoir maintenant atteint deux des trois buts que nous poursuivons :

17. (1) En Ontario, notre idée a été tellement bien reçue que le recrutement pourrait y être fait par milliers plutôt que par centaines. (Très peu a été fait du côté des autres provinces : la réponse de l'Ontario dépassant la demande, le Québec voit peu de raison d'élargir le champ d'action).

18. (2) Nous avons établi un système qui, tout en étant très simple, fonctionne bien.

19. Toutefois (3), bien que la participation du Canada français augmente avec les années, le progrès y est plus lent. Nous avons ralenti une partie de notre travail de publicité du côté de l'Ontario afin de dépenser dans le Québec la majeure partie de nos fonds en vue de promouvoir le mouvement, mais l'écart continue de s'accentuer.

20. La disparité est d'abord d'ordre numérique; elle vient aussi du fait que les jeunes du Québec n'ont pas à chercher au loin l'occasion de parler anglais; il est possible aussi que dans les écoles de langue anglaise on ait créé un climat propre à éveiller chez la génération actuelle l'attrait du nouveau. Nous croyons également que cette disparité découle en grande partie du fait que le mouvement a originé à Toronto et où il a pris son élan. Pour un meilleur équilibre, il faut augmenter nos effectifs au Québec et, pour cela, il nous faut plus d'argent.

21. Nous croyons avoir démontré que -

22. (1) Chez les deux groupes, il y a le vouloir évident de cultiver la bonne entente, sans aucun désir d'assimilation.

23. (2) Visites Interprovinciales est l'instrument tout désigné pour aider au développement et au maintien d'un climat de bonne entente et de sympathie.

24. Nous demeurons neutres dans les controverses actuelles qui agitent les esprits. Mais nous prions la Commission d'appuyer de son autorité notre demande d'effectifs additionnels au Québec et de souligner au public les points suivants :

25. 1. Par notre intermédiaires, les familles peuvent offrir à leurs enfants des avantages incontestables, cela à peu de frais.

26. 2. Les clubs sociaux, les compagnies, etc. ont l'occasion de remplir un devoir public en nous faisant de la publicité ou en offrant de contribuer au paiement des frais de voyage des moins fortunés.

27. Les gouvernements et corps publics peuvent contribuer davantage aux frais relativement peu élevés, mais inévitables, qui doivent nécessairement être encourus pour permettre ces visites dans les meilleures conditions possibles.

J. H. Bigger
pour le Conseil

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FROM LETTERS

"Nous sommes très satisfaite de l'échange. Notre jeune fille a beaucoup apprécié son voyage en Ontario et son invitée a semblé se plaire parmi nous."

"I feel that the exchange visit in which my daughter participated during the past summer worked out in a very satisfactory manner. I am sure that not only was her knowledge of the language improved, but I cannot help but feel that the knowledge of French culture will be most beneficial to her in later years."

"Cet échange me permit de mieux comprendre mes concitoyens. Nous pouvons voir que ce sont des gens comme nous. Ils essaient de nous comprendre le plus possible et c'est la même chose pour nous."

"Je tiens à vous dire que je considère votre association comme étant très utile et nécessaire à l'élaboration d'un Canada plus fort. Ces échanges que vous facilitez sont, je crois, un début de solution idéale au problème du biculturalisme."

"The visit of the Lauziere's daughter to our home was highly enjoyed by our entire family. We were particularly pleased that the Lauziere family drove Jacinthe here by car and thus the two families were able to 'visit' together for an hour or two. Our daughter got a good deal from her visit to Amos and the experience was good for her in many ways. I hope that similar visits will be possible in the future for our other children as they become old enough."

"Ma fille Monique a passé trois semaines à Belleville dans la famille du Dr. Craig. Elle a eu un séjour aussi agréable que profitable."

Upper Canada College,
Toronto 7.

4 May 1964.

To the Royal Commission on Bilingualism and Biculturalism.

Sirs:

1. I beg to present a personal submission because being engaged in Visites Interprovinciales, I have made observations and formed convictions which would have been out of place in the collective submission of that organization.

Observations

2. (a) Many French boys and girls seem genuinely surprised at how cordially they are received in English-speaking homes.

3. (b) Many English-speaking people genuinely admire French Canada and will make considerable efforts for their children to learn French and appreciate French culture.

4. (c) Unfortunately very few of the English-speaking are becoming masters of fluent French.

5. (d) Some English-speaking suffer slightly subconsciously from a sense of superiority.

Convictions

6. (a) Accordingly I would suggest:

in the federal government service, in the Armed and Civil Services and in Crown Corporations no person should reach high rank, no one should hold a public relations position, no one should have editorial responsibility who is not bilingual. Though this policy would restrict choice it would overcome the lack of communication. Such a change might give French Canadians more than a proportionate share of the higher posts; however this would compensate them for some other disadvantages under which they suffer.

7. (b) If the name of the Country is to be changed, let it be not the Dominion of Canada, the Kingdom of Canada, the United States of Canada, or the United Provinces, but the Confederation of Canada, to remind ourselves that in 1867 although the relatively small population of New Brunswick and Nova Scotia were attached to Ottawa and plans were laid for more,

the union of Quebec and Ontario was partially dissolved. This change should have been the end of the attempt launched by Durham to assimilate French Canada under a unitary government.

8. We may encourage ourselves to take pride in our own unique creation.

9. Similarly let us not blame ourselves for uniquely lacking a flag or an agreed anthem.

Respectfully submitted,

J. H. Biggar.

4 May 1964

TO the Commissioners appointed 19 July, 1963.

Sirs:

1. We have the honour to present a statement for 'Visites Interprovinciales'.

2. Visites Interprovinciales is a non-profit organization whose purpose is to improve relations between French-and English-speaking Canadians in general, in particular by encouraging and facilitating visits to each other's homes. It has been developed by private initiative with help in various forms from various public bodies. It has no commercial, political or religious affiliations, though enjoying support on every side.

3. Our work has been growing successfully since 1936 and, except for one or two bodies which are offshoots of our work, we believe we can offer to you a unique record of experience in your field of enquiry.

4. In 1936 through our efforts 2 secondary school students of Ontario spent part of their summer vacation residing in French-speaking homes in the Province of Quebec. Counting as a visit each occasion that we have caused a person to cross from French Canada to reside in an English-speaking home or vice-versa, the number increased, despite the war to nearly 200 in 1945. In 1946 enough money was collected to engage a full-time secretary and growth has continued since so that 1943 visits were made in 1963. We have interviewed the majority who have made visits. In less than 1% has there been ill will on account of alleged unkindness. In all other cases much good will has been expressed. Teachers are pleased with the effects. An interesting by-product has been the number of friendships formed by the parents.

5. We have kept track of these numbers solely for our own satisfaction. In reality our work does not lend itself to numerical measurement because we are a non-profit corporation, charging no fee

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5. We have kept track of these numbers solely for our own satisfaction. In reality our work does not lend itself to numerical measurement because we are a non-profit corporation, charging no fee

for our services since our sole purpose is to promote the most natural contacts between the two peoples. Thus when Mr.Smith applies for our services we first ask him to use any contacts he may already have in French Canada, leaving us free to use our contacts for other English families who have no contacts of their own in French Canada. If Mr. Smith succeeds in arranging a visit himself we feel satisfied that our propaganda has had a part in stimulating it. Again, once a visit has been arranged between a pair of families they often follow it with a series of visits between themselves and, one thing leading to another, series between friends of each. This is most satisfactory to us. Again, we have encouraged groups to form to carry on visits arranged by themselves, such as L'Alliance Canadienne. In co-operation with the Canadian Council of Christians and Jews we have sponsored a series of visits called Inter-Community Visits (which we do include in our totals). We encourage students to go to the summer s chools at Trois Pistoles and Laval especially. The more initiative and responsibility taken by the participants the more successful the visit will be. Our aim is that each should be made as if the boy or girl were visiting relatives in another part of the country.

6. We would be glad if more parents were willing to have visits made by children at a very early age when language is learned more readily. So far our work is mainly with teen-agers. With adults it is best for us merely to offer general suggestions. Students of university age seek employment; we look forward to making efforts for them when we have done more for the younger ones whose requirements are less exacting for us.

7. The most satisfactory visits are when hospitality is exchanged,e.g. Marie visiting Mary's family for two to four weeks in summer and then Mary returning the visit to Marie's family. Parents and the rest of the families get invovled and other visits then arrange themselves. The Inter-Community Visits are of this type, timed to take place simultaneously to get cheap fares and to exploit the idea of "twinning cities",

a scheme which has had some success in relations with Britain and France. Chapters of the Canadian Council of Christians and Jews and similar bodies arrange entertainment for the visitors. We also arrange for some visitors to go as paying guests or gratis.

8. These visits take place in the summer holidays. During the rest of the year we arrange exchanges of long week-end visits to each other's homes of parties of students of various schools and clubs. We count on these short visits to lead to longer ones. We also make "au pair" arrangements. Through us girls of 17 - 22 may stay for some months with a young mother, helping as an older daughter or younger sister would. Though this requires more adaptability than a merely social visit, language is better learned and the sharing of work can make a real bond.

9. Twenty years ago a fair proportion of the visitors were paying guests from Ontario visiting French Canada. Typically an English family of one or two children had the means and the wish to dispose of them in summer-(occasionally an Anglo-Saxon superiority complex was displayed in the request for "a list of French families from which I may select"), while a French household, not disintegrating in summer, could fairly readily accommodate one or more child. In the season of 1963, however, 66% of the visits were exchanges of hospitality, which may be related to these statistics:

Crude fertility rate per 1,000 women, 15 - 49 years

	1931	1961
Quebec	116.1	108.6
Ontario	78.6	108.3

The same per 1,000 married women

Quebec	225.3	167.3
Ontario	129.9	141.6

10. The average size of family in each province appears to be approximating to that in the other.

11. The visits have been almost 100% successful as letters and comments of teachers testify. So far as we can see no embarrassments have arisen from differences in religion and a fairly high proportion of Jews have been included. On the whole our families have been of the upper income levels.

We have sought aid from service clubs to pay travelling expenses for needy students. Success may be attributed to three causes:-

12. 1. Thousands of families of both groups are anxious to demonstrate their good will to each other.

13. 2. No one can make commercial profit and no one but the good-hearted would participate.

14. 3. In Ontario scores of secondary school teachers give us voluntary service in checking the suitability of homes, in Toronto our own volunteers do so, in French Canada we have a network of part-time correspondents to do so, and our little staff are careful and devoted. Our procedures for recruiting families, matching them and putting them in touch with each other are simple and have proved effective. Our unit cost, despite inflation, is now half what it was in 1947.

15. To maintain our little offices in Quebec and Toronto and our network of correspondents we solicit subscriptions, many of which naturally come from participating families, many from teachers. We receive small grants from the Quebec and Ontario governments, and intermittently grants from the Canada Council and the federal government for special projects.

16. We may say that now two of the three parts of our work are completed:

17. (1) We have generated such interest~~ed~~ in English-speaking Canada that we could easily recruit thousands, instead of hundreds, there. (We have done a little in other English-speaking provinces, but only a little because since Ontario supplies a surplus our French clients see little reason to go further),

18. (2) We have established a simple effective system.

19. But (3) although in French Canada the response we meet is greater annually, the pace of advance is slower. Although we have abandoned several means of publicity that we formerly used in Ontario and although we spend in French Canada the greater part of our funds for promotion, the gap widens.

20. This disparity is to be explained, partly by the fact that the English-speaking outnumber the French, partly by the fact that French

families can easily expose their children to English without elaborate travelling, and partly perhaps, by the fact that the atmosphere of English-speaking schools has in this generation been particularly encouraging for novelties; but we also believe that in our particular case the disparity may in part arise from the fact that the impetus for our work happened to be originally applied in Toronto and impetus has been steadily applied at that end ever since. To get a somewhat better balance we need more money to engage more man-power in French Canada.

21. We believe we have demonstrated:

22. (1) That in each group large numbers wish to cultivate the goodwill of the other, without any desire to assimilate.

23. (2) That we have a method to express, develop and consolidate this goodwill.

24. As a corporation we have no views on any of the controversies that now cause anxiety. But we venture to urge that the commission lend its authority to our plea for more man-power in French Canada and point out to the public that:-

25. 1. Families can through us offer their children great advantages at almost negligible cost.

26. 2. Service clubs, corporations, etc., can fulfill a public duty in spreading the word and in offering to sponsor visits by offering to cover travelling expenses for families that need help.

27. 3. The foregoing and governments can contribute more to the relatively small but unavoidable costs of the organization that is necessary to ensure that visits are congenial.

J.H.Biggar
for the Council.

VISITES INTERPROVINCIALES April 15, 1964

GROWTH

	year	visits
One man effort:	1936	3
	1937	9
	1938	38
	1939	50
Society formed:	1940	58
	1941	120
	1942	62
	1943	78
	1944	150
	1945	200

1946 was devoted to re-organizing and incorporating.

Year	Visitors	Expenditures	Unit Cost	Donations (government grants omitted)
1947	237	$7,860	$33	$6,312
1948	382	9,685	25	5,622
1949	432	10,719	25	4,979
1950	419	9,710	23	6,010
1951	500	15,550	31	6,358
1952	519	13,613	26	8,249
1953	696	14,928	21	9,364
1954	702	16,514	23	9,768
1955	612	16,493	27	9.025
1956 (10mos.)	740	11,428	15	9,701
1957	784	18,102	23	9,702
1958	1058	23,670	22	10,443
1959	1283	29,444	23	13,317
1960	1391	25,315	18	16,989
1961	1746	32,318	18	19,079
1962	1909	30,448	16	17,175
1963	1943	31,037	17	17,507

1. Grants in the current year are;-

$ 5,000	Government of Canada
4,000	Province of Quebec
4,000	Province of Ontario
1,000	Toronto Board of Education
200	Ville de Quebec.

Some of these are for limited terms.

2. Recently the Canadian Council of Christians and Jews has taken a good share of the work, reducing our costs.

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S.E.Jean Bruchési Henri Beaupré

PRESIDENT

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Mlle Pierrette Salvas,
125, Chemin Ste-Anne,
Tel: RI 3-3666.

VALLEYFIELD:
Madame J. Auclaire,
404, rue Salaberry,
Tel: 373-1247

FROM LETTERS

"Nous sommes très satisfaite de l'échange. Notre jeune fille a beaucoup apprécié son voyage en Ontario et son invitée a semblé se plaire parmi nous."

"I feel that the exchange visit in which my daughter participated during the past summer worked out in a very satisfactory manner. I am sure that not only was her knowledge of the language improved, but I cannot help but feel that the knowledge of French culture will be most beneficial to her in later years."

"Cet échange me permit de mieux comprendre mes concitoyens. Nous pouvons voir que ce sont des gens comme nous. Ils essaient de nous comprendre le plus possible et c'est la même chose pour nous."

"Je tiens à vous dire que je considère votre association comme étant très utile et nécessaire à l'élaboration d'un Canada plus fort. Ces échanges que vous facilitez sont, je crois, un début de solution idéale au problème du biculturalisme."

"The visit of the Lauziere's daughter to our home was highly enjoyed by our entire family. We were particularly pleased that the Lauziere family drove Jacinthe here by car and thus the two families were able to 'visit' together for an hour or two. Our daughter got a good deal from her visit to Amos and the experience was good for her in many ways. I hope that similar visits will be possible in the future for our other children as they become old enough."

"Ma fille Monique a passé trois semaines à Belleville dans la famille du Dr. Craig. Elle a eu un séjour aussi agréable que profitable."

NO: 750-424

TITRE: -LANGUE

AUTEUR: J.H. Biggar, Upper Canada College, Toronto 7.

Mémoire de 2 pages ; 2 recommandations

REMARQUES DE L'ANALYSTE:

L'auteur de ce mémoire, directeur des Visites Interprovinciales, soumet à cette Commission royale quelques observations d'ordre personnel.

Il constate que beaucoup de Canadiens de langue anglaise admirent le Canada français et font des efforts pour que leurs enfants apprennent sa langue et apprécient sa culture. "Malheureusement, peu de Canadiens de langue anglaise parviennent à maîtriser le français et à le parler couramment. Certains Canadiens de langue anglaise sont inconsciemment affectés d'un léger complexe de supériorité."

Afin de remédier à la situation inégale qui existe actuellement, l'auteur suggère que seules les personnes bilingues soient admises aux postes élevés dans les services du gouvernement fédéral, les forces armées, le service civil, les corporations de la couronne et le domaine des relations extérieures. Il propose également que le nom du pays, s'il doit être changé, devienne "la Confédération du Canada", pour rappeler la dissolution partielle du Québec et de l'Ontario en 1867.

A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES: PAGES

NO: 750-424

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A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES: PAGES

CA1 Z1

NO.: 750 - 425

TITLE: -63B22 Statement for 'Visites Interprovinciales'"

AUTHOR: J.H. Biggar

Brief of .....10..... pages ; .....Nil..... recommendation(s) as such

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REMARKS OF ANALYST:

This brief is a summary of the work of 'Visites Interprovinciales' in promoting personal exchanges between French and English High School students during the summer months. 'Visites Interprovinciales' is a non partisan organization whose patrons include the Prime Ministers of Canada, Quebec and Ontario. The Governor General and the Lieutenant Governors of Quebec and Ontario are honorary patrons.

The organization has twenty district representatives in Quebec alone.

ATT.: RESEARCH

It might be interesting to do a follow-up on the students who have participated in the exchanges organized by this group; they indicate an enormous outpouring of goodwill.

TABLE OF CONTENTS: PAGES

RECOMMENDATIONS: Nil as such (CF Summary)

BRIEF

SUMMARY:

'Visites Interprovinciales' has enjoyed increasing success over the years through its personal method of organization. Much support has been received from Government and private sources.

However more manpower is needed for this organization in Quebec and the Commission might lend its support to their request for money sufficient to meet these expenses from the government.

CONFIDENTIEL

DOCUMENTS PREPARATOIRES

Mémoire #: 750-425

Visites Interprovinciales

QUEBEC

A. RENSEIGNEMENTS SUR L'ORGANISATION

1. MEMBERSHIP

1. A non-profit organization, subsidized partly by the governments of Canada, Quebec, Ontario, the Toronto Board of Education and the City of Québec.

2. Offices in Toronto, Montreal, Quebec City;

3. Begun by private initiative , in 1936;

4. 1,943 visits arranged in 1963;

5. No commercial, religion or political affiliation

2. AIMS

1. to improve relations between French and English-speaking young Canadians, mainly through visits arranged between the two communities.

3. HOW BRIEF WAS PREPARED

By Mr. J. H. Biggar, on behalf of the Council.

B. QUESTIONS...

... EN PROVENANCE DU SERVICE DES AUDIENCES

p. 2 - 7	Could you explain about "twinning" (jumelage) cities?
p. 4 - 3	In what way might you expect the Commission to be helpful to your work?
p. 4 - 19	What means of publicity have you abandoned?
p. 5 - 20	How do you plan to arrange for more funds for your work within French Canada in asking the Commission to "lend its authority"?

21-5-65

A B R I E F

SUBMITTED TO THE

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

B Y

B I S H O P ' S U N I V E R S I T Y

1 9 6 4

Situated, as it is, in the Eastern Townships, Bishop's University has special opportunities to cultivate an understanding of the language, history, and social and political institutions of a biracial and bilingual Canada.

Over the years some effort has been made to use these opportunities in formal instruction, in inter-university activities, and in the life of the community. In the study of French-speaking Canada, for example, courses are now given in political ideas (by a French-speaking Canadian) and, during the last ten years, in French Canadian literature: in 1962-3 there was a course offered in Quebec political history. In the coming academic year a new course, carrying appropriate academic credit, is to be offered in conversational French. The instructor is a French speaking Canadian. Additionally, it is hoped that an evening extension class in French may be offered this fall to English-speaking students, including the general public; and a similar course in English for French-speaking students. In the Department of History, also, two French-speaking students[1] have just completed their M.A. in History and a third[2] is presenting her thesis, in French, this year. In the Department of Modern Languages, all courses in French language and literature are conducted exclusively in French.

. . . . . .

(1) Sister Sainte Thérèse de Notre Dame submitted her thesis, in French, on Honoré Mercier: Prof. Claude Thibault of the University of Sherbrooke took his M.A. on the Gosford Commission and has been teaching (part time) at Bishop's for the past two years.

(2) Miss Françoise Lagasse will complete her thesis on Hector Langevin.

Outside the class room discussions and study have frequently been conducted in both languages, as, e.g. at a NFCUS Conference at Bishop's three years ago, and this procedure has been followed at other conferences. The Salon Français, a student society, has paid visits to and welcomed visits from L'Université de Sherbrooke, all interchange being bilingual. At the annual Carnival, students from Bishop's have participated in the French celebrations and vice versa.

It was on the initiative of the Dean of Arts and the Professor of History that the Sherbrooke branch of the Canadian Institute of International Affairs was organized a few years ago. Members are both French and English speaking and meetings are conducted in both languages. The University Naval Training Division in Sherbrooke comprises members of both groups from the two universities. The Professor of French is Term Lieutenant. He is still the Bishop's representative on the Division and gives courses in both languages.

The Mathematics Department has recently initiated a series of seminars for fourth year students in Mathematics to which a group of mathematicians from Sherbrooke were invited and by their attendance have shown an interest in the discussions and in exchanging other visits. Some French was used in the introduction and conduct of these seminars, and it is hoped that this practice can be extended.

In recent years Bishop's has been going through a phase of very considerable expansion of student members, faculty, curriculum and building. This has to some extent absorbed the attention of the administration

..... 3

and the teaching staff, and perhaps stood in the way of a corresponding expansion of the university's activities in the study of the French language and French institutions and promoting the association of students and faculty from both cultures.

At the same time we are fully aware of the importance of doing everything possible to broaden and intensify efforts in this direction. The university's student body increasingly includes students from outside Canada. At this time some twelve countries, from Asia, Europe and Africa, are represented and it is expected that students from them and elsewhere will increase in number as time goes on. During their stay at Bishop's all these "ambassadors" from abroad will be usefully introduced to the bicultural and bilingual structure of Canada as a whole.

The following projects are now under consideration for the future, all of which would contribute in some way to these objectives:

1.- Literary exchanges: One form this might take is the exchange between one institution of learning and another of collections of books selected to give what might be called a basic introduction of the culture and life of French or English-speaking Canada. Single texts, however complete, are not enough to meet this need. A hundred or two hundred carefully chosen books in different fields, however, would open up the subject and stimulate readers to go further.

2.- Cultural exchanges: Visits of artists, lectures on the arts, exhibitions, etc.

3.- Relations between institutions: Further steps to bring members of the faculties of English and French universities (e.g. Bishop's and

..... 4

Sherbrooke) together, socially and professionally, and similar efforts to increase the intermixture of students in games, studies and discussion.

While such relations are still limited, it is suggested that their increase should be pursued steadily and with specific objects in view.

4.- Conferences on public affairs: These should increasingly include the discussion of topics which would be conducted bilingually.

5.- Staff: It is suggested that more French speaking instructors at Bishop's, if available, could be suitably appointed to posts in French and other Modern Languages, History, Politics, Geography, Classics, etc.

6.- Other developments that might be attempted as the opportunity arose would be:

The encouragement of French-speaking students to come to Bishop's and of Bishop's students to go to a French-speaking university.

The provision of advanced courses in conversational or "discussional" French at Bishop's, for students in subjects other than French literature, history, etc. (These latter, as mentioned above, are all now conducted wholly in French).

The setting aside of a corner or small French Canadian Centre or alcove in the Student's Centre for the display of books, pictures, etc.

It is only too true that many English-speaking and fewer French-speaking Canadians cannot or do not read the other language easily or

at all. To bridge this gap there is need for translations of many books, pamphlets, etc. from each language, in all forms of writing - history, social studies, fiction, drama, poetry and so on. Financial aid should be provided for this purpose so that the substantial volume of literature in both languages might be available in cheap, well-printed form.

These suggestions, of course, are not confined to l'Université de Sherbrooke and Bishop's. They are applicable to all institutions of learning. They are made here, however, having in mind the particular contribution that these institutions, already so happily adjacent, might make to the general advancement of understanding and cooperation between the two cultures.

From a broader point of view it would seem that Bishop's can play its part in the general, the national, task of extracting the utmost from the bi-ethnic make-up of Canada. It is inevitable that the preoccupation of this French-speaking province with its own development, will strongly influence the thinking and growth of the university. As has been indicated above, something is being done, and more can be done, both to make our contribution to bicultural evolution, and to benefit from it.

But the university, its teaching staff and its students, can do more. Through the various channels of instruction and discussion of a university there should run the realization that we are a Canadian

[illegible] ll. The [illegible] for [illegible]
[illegible]els, [illegible]. From each [illegible], [illegible]
history, [illegible] studies, fiction, drama, poetry [illegible].
[illegible]
[illegible]
[illegible]

[illegible] Learning. They [illegible] however, bring [illegible] the curricular contribution that of the institutions, already so happily [illegible] the general advance [illegible] the [illegible].

[illegible] it would [illegible] that [illegible] play its part in the [illegible] extremely [illegible]. It is inevitable [illegible] with its own development, [illegible] influence [illegible]. [illegible] had been [illegible] above, [illegible] being done, and [illegible] both to make our contribution to cultural evolution, [illegible] from it.

But [illegible] students, [illegible] more. Through the various channels [illegible] and discussion [illegible] university there [illegible].

6 .....

institution. We must combine with our appreciation of the French fact the equally important fact that both ethnic groups owe their vitality to common institutions of all sorts. The Province of Quebec, like other provinces, has been built up by the combined efforts of the people of both races. Its political institutions and outlook, its economy and the exploitation of its resources, its arts, have all been powered by exchange and intercourse with the rest of Canada, and by Canada's place in the world as a nation. The larger the Canadian context and the more diversified its composition of peoples and ideas, the greater the scope for each of the two founding cultures.

Our present stage of development owes an incalculable debt to this common background. It belongs to the whole of Canada. If it teaches us anything it is that if we are to accomplish more, and assume greater responsibilities, it must be by closer association and a greater and more enlightened use of the political, economic, and cultural resources of the Canadian Community. In short, the university, being English-speaking, can represent the English-speaking part in national growth. As the Abbé Dion has said, "Nationalism is not purely ethnocentric. Whatever happens elsewhere, Quebec will need allies and clients among English Canadians. Quebec will obtain more by the conciliation of differences with the other provinces than by blackmail, menaces and especially terrorism"

Bishop's University with its students and staff coming from Quebec and many other places can help this "conciliation" just so far as

it can contrive an imaginative and balanced use of its bicultural opportunities.

Finally it is a function of the university to see to it that, in the great Canadian debate now in progress, all the essential aspects have their place. As we discuss the future of Canada we should not forget or ignore external factors which press on our national life with great force. For example, it is widely recognized by students of world events which affect every country directly, that national institutions are declining and giving place to intra-national institutions, not for ideological or idealistic reasons but because they stand in the way of national objectives. The national state can no longer provide security: it cannot control its own prosperity: it cannot begin to contend with threatening world problems such as underdevelopment and overpopulation. These factors bear directly on all Canadians and on their present preoccupations. It is part of the university's job to remind them of it.

Feb. 24, 1964.

ANALYST: J. Gerald Valiquette NO.: 740-223

TITLE: A brief submitted to the Royal Commission on Bilingualism and Biculturalism by Bishop's University.

AUTHOR:

Brief of 7 pages; No formal recommendations

REMARKS OF ANALYST:

This brief is an attempt to show what Bishop's University has done to foster bilingualism and biculturalism within the University and in Canada at large, and what the University feels it can do beyond this.

ATT.: RESEARCH

TABLE OF CONTENTS: PAGES

Introduction: Teaching and use of French at Bishop's

"In the study of French-speaking Canada ... courses are now given in political ideas (by a French-speaking Canadian) and, during the last ten years, in French Canadian literature: in 1962-3 there was a course offered in Quebec political history." Courses in conversational French are being offered to both students and the general public. Three Masters' theses have been, or are about to be, presented in French. "In the department of modern languages all courses in French language and literature are conducted exclusively in French." Bilingualism enters students' lives as well through national meetings and through contact with students from the University of Sherbrooke. There has been a certain amount of bilingual activity on the part of faculty members within the larger context of the city of Sherbrooke.

"The following projects are now under consideration for the future, all of which would contribute in some way" to the fostering of bilingualism and biculturalism at Bishop's:

Literary exchanges; cultural exchanges; improved relations between faculties of Bishop's and Sherbrooke: bilingual conferences on public affairs; appointment of French speaking staff members to departments other than French; the encouragement of French speaking students to go to Bishop's; provision of advanced courses in conversational French; and the setting up of a "French-Canadian Center" in the Students' Center.

Although not put in the form of a recommendation, on page 5 it is suggested that financial aid should be provided, by whom it is not clear, for the translation of French writings into English and vice versa "so that the substantial volume of literature in both languages might be available in cheap, well printed form."

Bishop's part in national biculturalism:

The thinking and growth of Bishop's are bound to be influenced by its location in Quebec, a location which, at the same time, will allow it to represent the English speaking part

of Canada in Quebec's development and to serve as conciliator between Quebec and the rest of Canada.

Function of the university in the debate now in progress is to remind Canadians that "it is widely recognized by students of world events which effect every country directly, that national institutions are declining and giving place to intra-national institutions, not for ideological or idealistic reasons but because they stand in the way of national objectives. The national state can no longer provide security; it cannot control its own prosperity: it cannot begin to contend with threatening world problems such as underdevelopment and overpopulation. These factors bear directly on all Canadians and on their present preoccupations."

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-223
Bishop's University
MONTREAL

A. INFORMATION ON ORGANIZATION

1. a) Founded 1845 as College

   b) Affiliated with Oxford and Cambridge

   c) Enrolment approximately 500 students

   d) Principal and Vice Chancellor - Mr. C.L.O. Glass

2. OBJECTIVES

   "Formal instruction offerered at the University affords students the opportunity to cultivate the language and history of both English and French". These efforts are brought forward in the Brief.

3. PREPARATION OF BRIEF

   a) A committee of five faculty members was named by the Principal of the University to prepare a draft.

   b) This committee met several times and submitted their report.

   d) The Executive Committee of the University accepted the final set of proposals, and submits them as the Bishop's University Brief.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

p.3 #1 (1) What are some of the difficulties in organizing such an exchange of books? Has anyone tried it before?

p.3 #3 (2) Has Sherbrooke always been willing to cooperate in bicultural activities?

p.5 line 3 (3) Financial aid from where?

p.4 (4) "... intermixture of students in games, studies and discussions ..." Everyone suggests exchanges of various sorts. What are the best kinds of exchanges?

p.5 (5) "It is inevitable that the preoccupation of this French-speaking province with its own development will strongly influence the thinking and growth of the university". What does this mean?

p.6 (6) "In short, the university (Bishop's) being English-speaking, can represent the English-speaking part (of the Canadian Community) in national growth". How? What are "English-speaking Canada's" goals?

p.7 (7) Final paragraph insists on the relevance of international life for Canadians. How can the university bring out this relevance?

General (8) Re: Les relations entre les professeurs et les étudiants de Bishop's et de l'Université de Sherbrooke

A la rencontre régionale de Sherbrooke, l'absence à toute fin pratique de relations entre ces deux institutions fut soulignée plus d'une fois par différentes personnes aux séances d'étude de la journée et à la séance publique du soir. (cf. document 342E, Content Report on Sherbrooke Regional Meeting, p. 4, Contacts and Communications)

a) Comment expliquer une telle situation?
b) A qui la faute?
c) Est-il possible d'y rémédier? Comment?

Brief #: 740-223
Bishop's University
MONTREAL

SUPPLEMENT

Hugh MacLennan's TWO SOLITUDES REVISITED is possibly the clearest and most sensible article on this complex subject that I have ever read. I know exactly how the author feels when he talks about the students of Quebec's French-language and English-language colleges not understanding each other because they never meet. We have the identical situation in the Sherbrooke area, between Bishop's and the Université de Sherbrooke. There have been attempts to have the two groups mix, such as this year's proposed bilingual provincial Model Parliament, which was to have been the first of its kind in Canada. Unfortunately, the project failed because the two universities could not find fifty students between them interested in taking part.

Martin Taylor, Bishop's University, Lennoxville, Que.

June 30th, 1964.

BRIEF

To: The Royal Commission on
Bilingualism and Biculturalism
P.O. Box 1508, Ottawa.

From: André Bélanger, P. Eng.
3018 de la Retraite
Quebec 10, Que.

SUMMARY OF THE CONCLUSIONS & RECOMMENDATIONS

1) It is the writer's opinion that the partnership between the two founding races cannot be considered equal as long as:

(a) French Canadians in Federal Government organizations such as the civil service, RCAF, Army, Navy, CNR, CMHC, NRC, Bank of Canada, IDB, etc... are being penalized for not being fluent in English, and

(b) French Canadians do not have equal opportunities to send their children to French schools in areas where they are in the minority but yet in sufficient numbers to justify a French school such as English Canadians have in Quebec say.

Since those conditions do exist in Canada today and in fact are a reason for the present unrest, something should be done about it.

2) To remedy the situation in the first instance would require action which might vary from one organization to the other but on the whole, the task is not a major one, it is more a matter of understanding. In my brief, I go into some detail to explain how, from a practical point of view, the problem can be solved in one of the above mentioned organizations with which I am more familiar - The Industrial Development Bank.

3) To remedy the situation in the second instance might be somewhat more difficult because here we are dealing with education which the Provinces consider their domain but unless the Federal Government is allowed to play some part in the question of education of French minorities, then, I doubt that this problem will be overcome because I have difficulty believing that the Provinces, where English is the major language, if left on their own, would take the means to rectify the wrong-doings. The solution would appear to be along the following lines - that the Federal Government have some control (which probably would mean the financing in part or in whole) over French language schools in predominently English speaking provinces and over English language schools in the predominently French speaking province of Quebec.

4) Admittedly, to implement the above recommendations will require

effort and money but it is my belief that the hour is late and that no effort or money should be spared to bring about justice for one thing and for another to maintain Confederation. Without even attempting to put a dollar value to the cost of my suggested recommendations, it should be obvious that the price is cheap when compared to the results to be achieved.

STATEMENT

5) In recent times, there has been considerable public criticism of the CNR for carrying on very little of its business in French and also for not having proper representation by French speaking Canadians in the higher echelons of their administration. Unfortunately, a good many of the other Federal Government organizations have escaped this type of criticism and consequently the impact of public opinion has not been appreciable. Of the organizations mentioned, the one with which I am most familiar is the Industrial Development Bank and I will therefore limit my remarks to it.

6) Because the IDB has not been criticized publicly, I am afraid that unless your commission or the powers-to-be are made aware of certain facts it will carry on as in the past to the detriment of an important segment of the population. The principal fact that I wish to bring to your attention is the following:

While the authorities at the IDB do not object to having correspondence and business transactions between a French Canadian and the Bank or vice versa carried on in French this is not the case with respect to correspondence, memos or reports that go from junior officers to senior officers of the Bank or vice versa. In practice therefore this means that a French speaking graduate just out of Laval University, or the University of Montreal or from the business world who is employed by the IDB is obliged, when communicating in writing with his superiors, to do so in a language which is not his own. This means that besides having to learn the work of the Bank, as his counterpart the young English speaking employee, he must also learn a language.

7) In itself, there is nothing wrong with being obliged to learn a new language but when so much depends on the written word as is the case at the Bank it becomes evident that a young French Canadian is at a decided disadvantage. This is especially true since a substantial portion of the work of the credit officers or investigating officers comprises the writing of memos and reports which entail not only the relating of facts which is relatively easy but also the commenting, analysing, and de-

veloping of these facts to arrive at sound recommendations and proposals.

Put in other words, the IDB is asking from its junior officers, paid $5,000. - $6,000. - $7,000. per annum etc... what it does not require from those earning $15,000. - $20,000. and $25,000. per annum. To me this seems most unfair when considering that the IDB is a federal organization, financed by and for the people of Canada as a whole and that in the said country the French Canadians are supposed to have the same rights as English speaking Canadians.

8) In the circumstances, you cannot entirely blame French Canadians for having shied away from this institution or for having resigned after a few years. If this is allowed to persist as it has in the past, it can only be expected that over the years, it will not be surprising to find very few staying on long enough to have the necessary experience to be called upon to hold key positions. From the above, it can readily be seen that the situation existing is one of a vicious circle.

9) To my knowledge, the IDB has never been known to have dismissed anyone from its service for lack of English but in no time at the employ of the Bank one can get the message. Circumstances are such that unless one has reasonably good knowledge of the English language, the situation can be most humiliating and becomes unbearable. There have been cases of people with two, three and even four degrees who left the Bank of their own accord not because they did not have the qualifications for the job but because their qualifications simply could not be demonstrated to their full advantage for lack of a common communicating language.

10) I believe that a young French Canadian at the employ of IDB should feel free to write his reports or memos in French if he so wishes. However, I would be the first to concede that if he wishes to go places with the Bank, he should make a point of becoming proficient in the language of the majority of this Country. This is only natural for any minority group.

11) The system as proposed and outlined hereunder would cause some inconvenience but at least it would be fair. In practice, the IDB could conceivably have young French Canadians at its employ with only a limited knowledge of English. Since only very little

b) The original financing of the IDB ($25,000,000.) as well as part of the subsequent financing has been provided as an outright grant by the Bank of Canada. These ~~monies~~ belong to all of us citizens of Canada - French Canadians included.

15) REASONS FOR ABOVE MENTIONED DISPARITY - We have to agree that neither one side nor the other is entirely to blame for this. Both French and English speaking Canadians are responsible. English speaking Canadians are partly to blame for the following reasons:

a) not having recognized that their demands on French Canadians entering the Bank were unreasonable as we have seen above, and

b) not having taken the necessary steps since inception to hire qualified French Canadians in sufficient numbers to play their part in top management today.

For their part, French Canadians are partly to blame for the following reasons:

a) not sufficient numbers having pursued formal education in professions which prepare one for the business world such as, Commerce, Engineering, Business Administration, Economics, Science, Accounting, Mathematics, etc... - This, however, is being rectified as more and more French Canadians in our Universities are electing to enter these faculties whereas some years ago, the only popular faculties were that of Medicine, Dentistry and Law.

b) not readily accepting transfers especially when it meant moving the family to an English community where there were no French schooling facilities for the children. This brings us to our next point - French schools outside of Quebec Province.

16) FRENCH SCHOOLS OUTSIDE OF QUEBEC PROVINCE - Can you blame a French Canadian for refusing a transfer to an English community if his children are going to be deprived of French schooling? If every major population center in Canada with sufficient French Canadians to warrant a French school had these institutions, then, I think it would solve a number of problems. Firstly, it would give equal rights in this regard to French Canadians as English Canadians have in French Canada. Secondly, it would make French

Canadians feel at home in all of the important centers of Canada and as a result, they would accept transfers more readily from their employers, whether they be government institutions or private corporations. Because of the lack of the proposed facilities, French Canadians are restricted to their own Province. In other words, conditions are such in Canada that the French Canadian is constrained to his own Province. The movement of large numbers of French Canadians across our provincial borders is something to be desired. The system as here proposed would enable French Canadians to know their mother tongue better because of the availability of French schools and since large numbers would be ready to take up domicile either permanently or temporarily in other Provinces and that these people would be subjected to more English than if they had remained in Quebec it follows that in the long run, Canada would end up with more French Canadians having a good grasp of the English language. This would also make for better understanding between the two major groups.

The fact of having a French school - a physical building, something tangible - in say Halifax, N.S. or Saint John, N.B. or London, Ont. would have other good side effects. For one thing it would make English Canadians more aware of a French Canadian presence in Canada, a fact too often forgotten by them and, for another, it would give the opportunity to English Canadian children, if they so wished, to attend school in the other official language.

17) It would be only proper for Federal Government organizations to set the pace in creating the proper atmosphere to enable French Canadians to play their part in our economy. It would be hoped that this example would then be followed by private corporations operating in the Province of Quebec.

18) Based on experience gathered from having travelled from coast to coast and from having lived and made good friends in a number of our Provinces, I am convinced in my own mind that an attempt at the elimination of any such abnormal and unfair conditions as now exist would go a long way in easing tensions which prevail in French Canada and would help restore more cordial relations.

NO.: 740 - 241

TITLE:

AUTHOR: André Bélanger, P. Eng.
Quebec, P.Q.

Brief of 8 pages; 7 recommendations.

REMARKS OF ANALYST:

Equal partnership of the two founding races implies equality in Federal Government organizations and equality in the school systems. Recommendations are made to make this equality a reality.

The author goes into some detail to explain how, from a practical point of view, the problem can be solved in the INDUSTRIAL DEVELOPMENT BANK.

ATT.: RESEARCH

-see the description of the linguistic position of French Canadians in the INDUSTRIAL DEVELOPMENT BANK. -(pp. 4-7, par. 5-14)

-Verify charge that French-Canadians leave IDB because of language situation (p. 5, par. 8)

-STATISTICS: improper representation of French Canadians at IDB. p.6 par. 13

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STATEMENT - p. 4 - 8

-Because the INDUSTRIAL DEVELOPMENT BANK (a Federal Government organization) has not been criticized publicly as has the CNR, I think your Commission should be made aware of certain facts.

-Correspondence and business transactions between a French Canadian and the IDB or vice versa can be carried in French, but this is not the case with respect to correspondence, memos or reports that go from junior officers to senior officers of the Bank or vice versa. This means that besides having to learn the work of the Bank, French Canadians must also learn a language.

A young French Canadian is at a decided disadvantage since credit officers or investigating officers must write memos relating facts, and also comment, analyse, and develop these facts to arrive at sound recommendations and proposals.

-"Put in other words, the IDB is asking from its junior officers, paid $5,000.- $6,000.- $7,000. per annum etc... what it does not require from those earning $15,000. - $20,000. and $25,000. per annum." This is an unfair situation.

-Many qualified French Canadians leave the Bank of their own free will after a few years of service, because they find the situation unbearable.

-"I believe that a young French Canadian at (sic) the employ of IDB should feel free to write his reports or memos in French if he so wishes". However, if he wishes to go places with the Bank, he should be proficient in English, the language of the majority in this Country.

-The proposed system would allow more freedom at the start and permit the individual to ease into the improving of a second language on a more gradual basis over a longer period of time.

IMPROPER REPRESENTATION AT IDB - p.6

-French Canadians do not hold their fair share of middle management and top management posts ____figures given. (par. 13)

REASONS FOR ABOVE MENTIONED DISPARITY - p.7

English speaking Canadians are partly to blame because they:

a) make unreasonable demands on French Canadians entering the Bank.

b) did not take the necessary steps since inception to hire

qualified French Canadians in sufficient numbers to play their part in top management today.

French Canadians are partly to blame because of:

a) insufficient numbers have pursued formal education in professions which prepare one for the business world. This, however, is being rectified.

b) lack of mobility of French Canadians towards English communities because there were no French schooling facilities for children.

FRENCH SCHOOLS OUTSIDE OF QUEBEC PROVINCE - p.7

-French Canadians should have equal rights in regard to the school system outside Quebec, as English Canadians have in Quebec.

It would encourage French Canadians to live outside Quebec. This would enable them to have a better knowledge of the English language and would provide for a better understanding between French and English in Canada.

-"The fact of having a French school - a physical building, something tangible - in say Halifax, N.S. or Saint John, N.B. or London, Ont. would have other good side effects." It would make English-Canadians more aware of a French-Canadian presence in Canada, and give the opportunity to English-Canadian children, if they so wished, to attend school in the other official language.

-"It would be only proper for Federal Government organizations to set the pace in creating the proper atmosphere to enable French Canadians to play their part in our economy. (...)" This example might be followed by private corporations operating in Quebec.

MEMOIRE

A LA COMMISSION ROYALE

D'ENQUÊTE SUR LE BILINGUISME ET LE BICULTURALISME

présenté par

J.H. BELANGER
14 Via Vénus Ottawa 7, Ontario.

LA MOTIVATION CULTURELLE

Introduction

1. Que faire pour favoriser l'égalité des deux cultures? C'est bien ce que pose le mandat et les documents de la Commission, de même que le Rapport préliminaire.

2. Toute vue raisonnable sur la question devrait alors se ramener à ceci: Il faut animer la plus faible de façon à la rendre plus viable. C'est à dire qu'il faut la motiver. Mais toute culture vivante trouve son motif dans son principe même. Une culture ne se propage pas par une fidélité quelconque, selon des conceptions pré-formées par les disciplines religieuses. Une culture se propage par sa force et sa vitalité. Donc pour que le français rayonne au Canada, il faut qu'il florisse au Québec. Or dans le Québec même, ceux qui se chargent des affaires culturelles en sont à déclarer que le français y est "une langue malade". On peut donc penser que la situation du français hors du Québec résulte de sa faiblesse à l'intérieur même de la Province.

La Motivation du français

3. C'est donc dans le Québec qu'il y a lieu de motiver le français. Mais comment motiver une langue? Sans doute que la motivation dite "socio-économique" sur laquelle certains insistent, a son importance. Mais ce ne saurait être le fond de la question, puisqu'une culture forte crée sa propre base sociale, et matérielle. Nous sommes peut-être là dans un domaine où les grandes abstractions ont besoin d'être vérifiées. En effet, celles-ci sont fréquemment des

généralisations hâtives, de l'opportunisme intellectuel, ou encore du mythe; et elles servent à embrouiller les questions aussi souvent qu'elles ne les éclairent. Prenons par exemple la remarque que quelqu'un a faite à l'effet que "une langue qui ne se parle qu'après cinq heures est une langue morte". D'abord cela reste à prouver. Jusqu'au 17e Siècle, le français fut dans l'Enseignement en France une langue d'après les heures de classe. Mais même si cela était, est-ce à dire que cela s'applique à notre cas?

4. En fait, la langue que notre masse parlante parle après cinq heures, c'est le français canadien, et non cette autre grande abstraction dite "français international" imaginée par un certain académisme, et qui n'est même pas concevable comme langue "maternelle" au Québec. Et guère plus en France d'ailleurs...

Le Sens des Mots

5. Cette question est importante, car elle situe le caractère des compagnes culturelles menées par certains, dont le journal Le Devoir, qui depuis longtemps prônent l'épanouissement culturel français en Amérique. Le problême, c'est que ces gens-là veulent que cette expression des nôtres s'en tienne aux seuls accents d'Europe, et aux seuls contenus verbaux élaborés en Europe, par des hommes dont l'expérience sensible est inaccordée aux formes de l'Amérique, et dont par conséquent l'ordre verbal ne contient pas notre expérience canadienne.

6. Or l'expérience sensible propre au sujet parlant est capitale dans la structuration mentale de son savoir, de son symbolisme. Les mots de sa langue ont pour l'individu le sens que construit en lui son expérience sensible. C'est à dire que le sens que l'expérience sensible construit dans l'être est le motif même du mot. Dans un usage maternel, le mot est dans l'esprit en rapport réflexe avec le concept. En parlant, le principe de la pensée se trouve donc généralement dans la sensibilité intégrée du sujet propre, et dans sa genèse cognitive personnelle, qu'il absorbe d'abord de son groupe maternel.

7. La forme sonore du mot porte donc pour le locuteur une signification qui est incarnée dans son cerveau, et qui est le produit de son expérience vraie, vécu dans un cadre social vivant et actuel. Dans une langue parlée, le sens des mots courants se confirme donc quotidiennement de par les contextes sensibles où le groupe les emploie, et non pas par des contextes littéraires. Et ce sens vivant du mot est pour les langues vivantes ce qui motive le mot dans le sujet parlant. Toutes les psychologies de l'homme le démontrent. L'expérience humaine le prouve. Et la neurologie explique pourquoi il en est ainsi. Le simple bon sens d'ailleurs suffit pour comprendre que le savoir fonctionnel de l'homme est incarné dans l'être même, et dans son groupe humain. Et non pas dans d'autres hommes faisant partie d'autres groupes culturels, formés dans une autre ambiance, et produits par une autre histoire.

Le Savoir motivé

8. Ces conceptions devraient être comprises par les Commissaires, qui avouent avoir eu de la peine à accorder certains concepts, tels que culture et nation, qui alors même qu'ils se rendent par un mot de forme analogue, n'ont pas le même sens en français qu'en anglais. La raison en est simplement que le sens que l'on a eu besoin de prêter à ces concepts a varié selon la tradition, le temps et les institutions. Ces grandes abstractions sont donc à présent le terme de leur genèse propre dans chaque culture. C'est à dire que les grandes abstractions sont elles-mêmes de caractère empirique. Ce n'est pas surprenant puisque toute l'activité intellectuelle est aujourd'hui comprise comme étant fonction de l'expérience sensible. Même le néo-thomisme se rallie maintenant à ce point de vue.

9. Or dès qu'on reconnait le côté empirique de la connaissance, nos concepts et nos mots s'aperçoivent comme des outils de la pensée. Ils deviennent vivants, c'est à dire adaptables aux besoins et aux circonstances pour favoriser l'action intelligente, la pensée créatrice, et l'expression de la personne. C'est le moyen notamment de la connaissance anglo-américaine au Nouveau-Monde. Et c'est le moyen de la connaissance anglo-canadienne, laquelle prends dès la première génération les formes de l'expression américaine.

Le Savoir gratuit.

10. Mais dès que l'on se cantonne dans le seul réalisme philosophique, à la manière de l'académisme québécois, les esprits exaltés, qui peuvent par ailleurs être animés par d'autres ordres de motivation, sont portés à prendre tous les abstraits, y compris ceux qui représentent des concrets, comme des Universaux, qui sont censés exister hors de l'homme, et qui sont nommés sans lui. Par une transition logique, l'on arrive à faire croire à l'homme qu'il en est de ses mots concrets comme des dogmes révélés. Il faut que ses mots concrets viennent aussi d'ailleurs, de même que les sens construits sur eux. Le Canadien français qui avait créé de nouveaux sens motivés sur les mots "fournaise, carosse, etc..", dont il avait besoin au Canada, n'est plus libre de les employer dans ce sens.

11. Dans cette optique, les orientations linguistiques de notre académisme se révèlent comme un refus fonctionnel de l'homme. Par transposition gratuite de conceptions développées en regard du culte, on crée un état d'esprit qui refuse l'abstraction humaine, qui reporte l'homme exclusivement à des cadres cognitifs périmés, ou fixés à l'étranger par d'autres hommes, sous d'autres cieux, fruits d'une autre genèse et d'une autre incarnation.

12. C'est cette mentalité pédagogique qui développe des conceptions arbitraires de "bon langage", qui met sur pied des campagnes "d'épuration du langage" qui invente des mythes tels que "français international", qui crée des "normes de français parlé" qui sont des dictats voulant controler chacune de nos formes mentales, et qui ensuite présente cette savante imposture au peuple en lui disant: voilà ta langue maternelle, ta mission, tes normes verbales autorisées, et celles qu'à l'école on inculquera à tes enfants par contrainte et par magnétophone.

13. C'est bien aussi cet esprit prophétique qui ensuite se dit surpris de ce que le peuple manque d'enthousiasme pour s'engager dans les

voies ainsi préparés à sa propre désincarnation. Le peuple sent bien, en effet, que ce n'est pas une faute que d'être. Et ceux qui n'ont pas été trop longtemps à l'école, ont réussi à garder leur cohérence mentale et articulatoire, avec les contenus canadiens de leur genèse propre.

14. En effet, les formes de notre savoir propre ne sont point mauvaises. Elles manifestent en fait la façon même de l'adaptation créatrice, telle qu'imposée à l'esprit par ses propres modalités actives et perceptives, lorsque les contenus nécessaires de la pensée ne tiennent pas dans les anciens récipients. C'est une exigence de l'économie mentale, de l'intelligence et de la vie. A toutes les époques, chez tous les peuples, sous tous les cieux il en fut ainsi. IL n'en a pas été autrement aux Etats-Unis.

15. De même pour les Canadiens-français, trois siècles d'aperception différenciée et d'activité adaptée au Nouveau-Monde devaient susciter en nous des structures mentales, et par suite verbales, différentes. Même lorsque les mots sont les mêmes, notre expérience sensible différente construit alors sur eux un sens différencié, qui nous les rendent significatifs. Ces sens structurés, qui constituaient alors la façon de notre intégration mentale, personnalisaient par conséquent les modalités de nos processus d'évocation et de nos possibilités d'invention. Selon une genèse canadienne et une causalité légitimes, l'intelligence créatrice a construit chez-nous des sens nouveaux sur les mots fournaise, carosse, etc...

16. Un symbolisme motivé s'est donc génétiquement construit dans les consciences québecoises, fait d'un riche mélange des vieux parlers dialectaux de plusieurs provinces françaises, de même que de créations et extensions autonomes, et comportant toutes les formes gnosiques et praxiques de l'expérience canadienne. Par le jeu de l'usage, ce grand émondeur des formes inférieures, un équilibrage de la conscience s'est empiriquement accompli en nous, selon la marche normale de toute connaissance.

Le Refoulement de l'acquis

17. C'est cette conscience là, qui est notre conscience propre, que notre formalisme académique nous a présenté comme une suite de péchés linguistiques, que l'on commet en parlant. Se référant à l'étranger, qui est apparemment pour cet esprit-là un substitut nécessaire du révélé, la pédagogie s'autorise alors dialectiquement à rejeter chacune des formes propres dégagées par notre sensibilité, et montées chez-nous en conscience collective.

18. Les forces académiques se sont en effet reconnu un grand devoir envers les formes littéraires de la vieille Europe. Elles ont alors mobilisé toutes les ressources de l'antique thérorique. Elles lui ont emprunté toute sa démonologie linguistique, héritée du vieux grec, et foisonnant de démons imposants, qu'elles ont mis sur un pied actif dans nos consciences, et qui ont nom "archaïsme, barbarisme, régionalisme, néologisme, emprunt, etc...

19. Devant cette carence, toute notre conduite personnalisée est à refaire, et sur le plan des formes sonores, sur le plan de la manière et sur le plan des contenus cognitifs, et sur le pla n de l'étendue. A cela, ils ajoutent les séries de formes périmées de la vieille grammaire, pleine d'erreurs et de règles gratuites où même les grands écrivains se perdent. Devant pareil régime, tous nos actes verbaux laissant percer un reflet de personnalisation canadienne devient suspect. Le dogmatisme ignare fait alors des glossaires de nos conduites verbales propres, qu'il appelle des "dictionnaires de fautes", ou il propose des substituts immotivés qui sont souvent absurdes.

20. Une telle situation de contrainte et de dévalorisation du soi est nécessairement des plus troublantes pour le sujet parlant. Celui-ci est forcé de "mettre du bois dans la chaudière" (fournaise) et de promener sa progéniture "en voiture de bébé (carosse). Sur le plan notionnel et opératoire, sa pensée est sabordée. A partir de "après-midi", qui est général, certains lui interdisent de dire "avant-midi", sous prétexte que cette forme n'est pas courante en

France. La communication élémentaire ne tarde pas à souffrir. Pour imiter l'étranger, il nous faut "peler des pommes pour déjeuner" plutôt que d'éplucher des patates pour diner.

Le Temps des Congrès

21. L'académisme désincarné, frustré dans sa volonté, mais toujours fort de ses mythes, tient alors des congrès où il sonne l'alerte, où il prêche l'épuration du langage, où il dénonce les formes maternelles comme folkloriques, où il brandit l'épouvantail du créole, et où il amorce des campagnes dites de refrancisation, de bon langage, etc... Toujours à ses yeux, le bon langage reste une chose abstraite, qui doit nous être léguée, qui existe hors de l'homme. Il est incapable de comprendre le langage comme un mode d'incarnation adaptée, qui se dégage à l'usage comme bonne forme. Le caractère artificiel et mauvais des substituts que le purisme propose devrait pourtant être convaincant. Mais sa propre idée d'usage n'est d'ailleurs que dialectique. Les congrès pour traiter de "la Langue parlée" se terminent par des résolutions voulant que nous parlions chez-nous comme on écrit ailleurs.

22. Pour traduire ses résolutions an acte, la pédagogie s'attaque alors bravement à notre subconscient. Au moyen de multiples contraintes, mais surtout celui de l'attention volontaire, elle pousse le sujet parlant à surveiller son langage pour ne pas commettre l'une ou l'autre dez myriades de fautes qu'elle catalogue ou dénonce. Elle exige l'examen mental de tous les mots quant au sens et à la prononciation, avant qu'on ne les exécute en parole, C'est à dire qu'elle contraint le conscient de défaire la conscience constituée. Et alors son erreur d'orientation devient immorale. Car cette conduite de fidélité, qu'elle prêche, c'est bien une aliénation du soi.

23. Les esclaves de la forme révélée ne se rendent pas bien compte de la situation précaire où leur logique les pousse. C'est avec des discours pieux qu'ils encouragent les parents à mettre leurs petits dans des "maternelles", où des enseignants étrangers peuvent leur enseigner "le bon français" dans une atmosphère contrôlée,

non-contaminée par l'influence familiale. Ils s'avisent même des avantages que présentent le magnétophone pour conditionner les jeunes à l'usage de "leur langue maternelle". Ils préconisent l'emploi de laboratoires de langues étrangères à cette fin. En pareille posture, l'aliénation se mécanise.

La "Crise culturelle"

24. Toutes ces méthodes ne connaissent que des succès plutôt relatifs. Puisqu'elles vont généralement contre l'amour-propre du sujet, elles sont évidemment des plus troublantes. Elles sont fausses au point de vue pédagogique, en ce qu'elles veulent enrayer l'acquis au lieu de construire dessus. Elles vont contre l'économie mentale, en ce qu'elles ravissent au locuteur le corps de ses propres habitudes verbales. Elles vont contre l'équilibre psychique en ce qu'elles veulent enrayer ce que par ailleurs l'expérience sensible continue à valider quotidiennement.

25. Ces méthodes sont d'ailleurs largement futiles en regard du but qu'elles voudraient atteindre. Les personnes qui en se soumettant aux ambiances contrôlées, (professeurs français, oeuvres littéraires choisies, cours de diction, etc..) parviennent à s'approcher de l'usage français d'outremer, se rendent alors compte que leurs idées et leurs mots n'ont plus guère de contenu canadien. Il fallait s'y attendre, puisque l'intégration cognitive du parisien, par exemple, ne s'est pas faite dans les contextes sensibles de l'expérience canadienne. En ravissant au locuteur Canadien-français la légitimité de l'abstraction propre qu'il construit sur les mots français, on le place de plus en plus dans l'obligation de puiser, pour ses formes de pensée, à la seule source restante susceptible de contenir les réalités du Nouveau-Monde; c'est à dire l'abstraction anglaise, qu'alors on transpose en traduction. L'abstraction autonome étant interdite, le calque devient une alternative nécessaire.

26. C'est une bien étrange posture que celle de nos prophètes culturels, qui alors même qu'ils disent vouloir vivre en français au Canada, refusent systématiquement toute l'abstraction canadienne faite par le Canadien-français, pour se replier sur le seul usage où l'expérience canadienne ne peut pas se trouver, celui des français d'outremer. La raison de leur méprise s'explique assez bien. Campés encore dans des habitudes intellectuelles développées pour les fins du culte, ils se bercent de l'illusion que la langue est une entité parfaite existant hors de l'homme, et à laquelle il incombe à l'homme d'accéder. Impossible pour eux d'apercevoir un rôle à l'homme de chez-eux, ou de lui concéder la moindre légitimité dans l'aperception des formes de son monde.

27. Les problèmes sociaux et humains qui résultent de cette débilitation dynamique du psychisme, ne sont pas minimes. Tous ne sont semblablement disposés envers la désaffection de soi-même, et tous ne sont pas également doués pour se verbaliser par la voix d'autrui. Chez ceux que n'arrivent pas à se retrancher complètement de leur genèse, il résulte beaucoup de difficultés, et nombres d'incohérences. Car l'homme abstrait et généralise à partir des conduites inhibées comme des autres. Ainsi lorsque la logique grammaticale a voulu nous faire dire <u>ce matin</u> et <u>ce soir</u> pour <u>à matin</u> et <u>à soir</u>, l'intelligence a généralisé dans <u>ce midi</u>. Et lorsqu'on a voulu décourager l'emploi de <u>marcher</u> dans un sens particulier, l'emploi de <u>fonctionner</u> s'est généralisé à presque tous les sens de <u>marcher</u>.

<u>La "Crise politique"</u>

28. Ces diverses difficultés ne suffisent pas toutefois, à pousser le journalisme culturel, les "experts" du purisme, et les professeurs de littérature, à revoir leurs dogmes et leurs habitudes intellectuelles. Il nous faut bien penser que ces sages se savent en possession de la vérité linguistique. L'intolérance culturelle française n'est pas de nature à les aider à se reporter à l'homme de l'Amérique, et à ses perspectives.

29. Dans cette situation, deux options se dessinent, qui semblent également recevables pour divers secteurs de notre intellectualisme, et qui ont ceci de commun qu'elles veulent toutes deux maintenir le refus de l'homme canadien et de sa conscience nécessaire:

a) L'une vise à faire répandre le bon français par l'anglo-canadien lui-même. De cette façon raisonne-t-on, l'anglais va créer une ambiance plus authentiquement française, et le Canadien-français ne pourra faire autrement que de s'exprimer selon les bonnes formes du français international, sans contamination canadienne.

b) L'autre point de vue vise plus franchement à l'expulsion de l'ambiance anglo-saxonne. Une fois l'anglais parti, par un innéisme quelconque, les formes pures du bon français vont nous revenir automatiquement, libres de tout contenu canadien, et de toute contamination québecoise. Ainsi purgé de son expérience et de son être, le canadien (?)-français atteindrait alors à la plénitude de la grâce francophone.

La Conjugaison des Mythes

30. Les mythes, comme les idées, vivent et se multiplient. On voit que les mythes de l'académisme français sont coriaces et prolifiques. Plût au ciel qu'ils se fassent dorénavant moins rebelles au bon sens et moins dommageable pour l'individu.

31. Mais l'un des côtés les plus funestes de la réalité qui nous entoure, c'est que nos mythes nationaux sur le bon langage, et sur le français international se combinent trop bien avec le mythe chéri du snobisme anglo-saxon au sujet du Parisian French. Il semble que ces mythes se renforcent mutuellement, alors qu'ils s'influencent à tour de rôle, pour créer ensemble un vortex de motivation aliénante dans les conduites du locuteur de chez-nous. Nous ne croyons pas que ce mythe soit d'importance majeure dans l'attitude active de l'anglo-saxon, bien qu'il serve de prétexte commode pour justifier l'abstention de conduites par ailleurs immotivées. Mais ce qui est important, c'est que l'académisme canadien-français pense que l'anglo-canadien le croit important comme principe.

32. En ce qu'il pourrait avoir d'actif, nous ne pouvons pas non plus devoir faire à l'anglo-canadien le compliment d'avoir fait l'intellection de son mythe. En fait, la masse parlante anglo-canadienne n'a guère de conscience linguistique, cette inconscience étant justement ce qui fait la force des langues vivantes. C'est pour cela d'ailleurs que le locuteur anglo-canadien construit un subway, et achète du gas tout comme le font les Américains. Aucune fausse "fidélité" ne le pousse, lui, à s'en tenir aux formes de l'Angleterre i.e. underground, et petrol. En une génération ou deux, l'immigré anglais au Canada perd généralement toute trace de ses particulatismes verbaux, et s'exprime dans les formes verbales anglo-canadiennes, qui sont surtout américaines. Et le locuteur canadien-anglais croit même généralement posséder la bonne forme anglaise, et se moque des accents de la vieille Angleterre.

33. L'allure anglo-canadienne en regard du Parisian French est donc des plus ridicules lorsqu'elle veut laisser paraître que notre conduite verbale n'est pas vraiment française parce qu'elle ne se fait pas dans les formes du Parisian French, lesquelles, comme on s'en est rendu compte en regard du français international, ne peuvent pas contenir les contingences sensibles et vécues en Amérique. Le Parisian French n'a pas et ne peut pas avoir d'été des sauvages, ni d'hiver des corneilles. Dans la bouche du canadien-français, qui a sa genèse propre, le Parisian French, de par la constitution nécessaire de la connaissance, serait insensé.

34. A l'heure actuelle surtout, alors que l'anglo-canadien fait grief au canadien-français de vouloir être français avant d'être canadien, les postures absurdes quant au Parisian Franch tombent d'elles-mêmes. Car comment un Parisien peut-il être canadien, et tenir des propos qui contiennent l'ambiance canadienne, qu'il n'a jamais connu ni partagé dans sa sensibilité et son expérience.

35. En outre, le grief adressé aux canadiens-français à l'effet qu'ils veulent être français d'abord est généralement faux. Cette impression est due à une pratique de traduction, par quoi canadien-

français devient French-Canadian. En français, le canadien-français est canadien d'abord, et c'est là le sentiment général. Les idées colportées par l'académisme aliéné à l'effet qu'il en est autrement, se bornent à ses cadres propres. Sur cette question également, beaucoup de propos en l'air semblent se tenir, en fonction d'ignorances ou d'intérêts particuliers, mais qui sont contraires à la réalité.

Conclusion

36. Pour les usages maternels, le mot est dans l'esprit en fonction réflexe avec le concept. Et le concept est spontanément évocable de par le sentiment de l'une des composantes sensibles qui l'ont structuré dans l'esprit du sujet parlant. C'est à dire que le mot répond à son sens, et le sens du mot est fonction de l'expérience sensible du locuteur, et des modalités de sensibilisation propre que la vie, l'ambiance physique et climatique et le milieu social structurent en lui. Ce n'est donc qu'à partir de son milieu et de son activité propre que l'homme peut abstraire et nommer naturellement. Le motif de la conduite verbale se trouve donc dans la vie propre de l'individu et de son groupe.

37. Cela étant, les objectifs de notre académisme, la dialectique sur l'usage et sur la langue maternelle, les aberrations puristes, les grands cours de grammaire, etc.. sont pour l'homme, en autant qu'il s'y assujettit, autant de principes d'incohérences, d'inhibition, et de désintégration mentale.

38. La difficulté première du français chez-nous est donc due au refus résolu par nos institutions distraites, de l'homme québecois, des sources nécessaires de sa connaissance sensible, et des formes inéluctables de sa conscience et de sa mouvance.

39. Alors qu'aux sources mêmes où notre académisme a besoin de tirer son principe, il se dessine des tendances qui proposent d'admettre le rôle créateur de l'homme, il importe que chez-nous, la crainte de notre légitimité ne contraigne pas en nous le besoin d'y parer. Il se pourrait alors que non seulement le canadien-français aie besoin de formes françaises contenant l'Amérique. Mais bien la langue française même, si elle persiste à se vouloir vraiment internationale.

Recommendations

40. Les remèdes a prescrire découlent naturellement de l'identification du microbe. Il s'agit de rendre au sujet parlant le principe naturel de sa motivation verbale, et qui provient de ses propres conduites adaptatives. Il est besoin de reconnaître l'homme comme agent de sa culture, et reflétant sa culture propre. Il faut libérer les consciences et en légitimer la manifestation. Il faut lever les interdits, et trancher les tabous. Il faut ranimer dans l'homme sa nature propre et sa raison d'être. L'homme libre, actif et fort vivra sa culture, dès que "sa" culture ne s'affirmera pas autre que lui ou contre lui:

41. Il y a donc lieu au plus coupant:

a) de museler le purisme, le phonétisme, et le normalisme aliéné.

b) de faire l'inventaire de l'usage canadien, et d'en revaloriser les formes.

c) de revoir les buts de l'Office de la Langue.

d) de revoir les programmes scolaires de façon à restaurer l'abstraction et les formes verbales canadiennes.

e) de faire des dictionnaires canadiens-français sans astériques pour l'usage des écoles.

f) de primer les élèves qui ont préservé leur personnalité, contre les pédagogues, les machines à conditionner, et les carences du purisme.

g) de témoigner publiquement, par l'exemple, de la légitimité de la conscience canadienne et de ses formes verbales.

J.H. Bélanger

LE FIER CANADIEN

PAR

RENÉ C. BEAUCHAMP

Comme Canadien, je me sens fier et privilégié d'être un citioyen de notre grand pays appelé le Canada.

Depuis mes tendres années scolaires qui datent de 1927, j'ai conservé la croyance que le Canada était un pays d'opportunité avec liberté de parole, de croyance et de pensée, où tous sont égaux sans égard à la couleur, origine, ou croyance, ou deux grandes cultures, complimentées par d'autres qui sont venus de différents pays du monde, formait une libre et égale société au sein d'un grand pays.

Pour moi le Canada est comme une jeunesse traversant sa pire période de croissance avant de franchir le seuil des adultes.

Mes plus profonds espoirs sont que nous serons tous prêts a franchir ce seuil à temps pour célébrer et fêter ce grand bal anniversaire en 1967.

Mon histoire commence dans une petite ville dans l'est du Québec. La ville d'Aylmer est située sur la rive nord de la rivière d'Ottawa, capitale du Canada. C'est ici que je suis né le 29 fevrier 1920, le cinquième d'une famille de onze enfants, et il me fut raconté plus tard que j'avais été un bébé fortuné, parce que durant ce gros feu qui ravagea Aylmer et les environs, notre demeure était en feu, et une voisine était entré et m'enveloppa dans une couverture et avant que les murs tombent, elle me transporta dans un lieu de securité.

Aujourd'hui est un grand jour pour moi, je me sens excité avec anticipation, parce que c'est ma première journée à l'ecole, oui je faisais mon entrée à l'école St-Paul. J'avais une paire de soulier neuf, un habit deux pièces, pantalon court et veston bleu marin et chemise blanche avec une jolie petite boucle, et ma mère me conduit à l'école qui était à deux rues seulement de notre demeure.

J'aimais beaucoup aller à l'ecole, et je croyais les Frères enseignants très bons, spécialement aux récréations ils participaient aux sports avec nous, et l'hiver nous avions une grande patinoire sur le terrain de l'école, et nous jouions au hockey balais. Les juniors et siniors jouaient au hockey sur cette patinoire et Aylmer avait de bonnes équippes dans ce temps là et plusieurs équippes de la région venaient nous faire compétition.

Comme je me rappelle bien les saisons étaient bonnes et normalles et l'hiver il y avait des pieds et des pieds de neige et souvent j'ai marché à l'école dans la neige jusqu'aux genoux, et un autre passe-temps favori était de descendre les côtes en skis faites avec des planches de gros barils. Le printemps était quelque chose à voir, le soleil devenant plus fort, fondant la neige, et garçons et filles portaient des bottes de caoutchouc à l'école, et plus tard en observant les arbres pousser, on s'appercevait que l'été commençait à apparaître.

Nous demeurions dans une maison de deux étages faite en billots et couvert avec de la chau toute blanche, et juste à l'arriere de l'église. Ce n'était pas la plus belle demeure de la ville, mais nous en étions bien fier, parce qu'elle nous appartenait et était propre en dedans comme à l'extérieur. Nous avions un grand jardin qui nous procurait tous nos légumes qui etaient conserve au sou sol pour l'hiver. Nous avions aussi quinze ou vingt cochons, ce qui nous fournissait de la viande.

Mon père mesurait cinq pieds cinq pouces mais avec une grosse structure et il était un homme très fort, il travaillait dans un hotel le soir pour servir le publique et le jour dans un moulin à grain situé à l'arriere de l'hotel. Ma mère était la meilleure que tout enfant aurait été privilégié d'avoir et l'exemple qu'elle donnait fut instillé en moi pour la vie.

Mon père avait plusieurs amis, comme le sacristain, le forgeron, le docteur, les fermiers et jardiniers, et plusieurs étaient de langues différentes, français, anglais, polonais, juifs, etc, des marchands étrangés qui venaient vendre leurs produits dans les magasins et même les résidences.

Pour mes parents tous nos amis, garçons ou filles, qu'ils soient de languages, de religions, ou couleurs différentes, ne faisait aucune différence s'ils étaient de bons caractères. Mes parents étaient illétéraires, mais ils nous enseignèrent une autre sorte d'éducation. Ils nous ont montrés que tous canadiens étaient égaux.

En 1929 et 1930 la situation financière en general était très grave et mon père travaillait à temps partiel et il était très difficile de trouver du travail et fut obligé de trouver un emploi ailleur, ce qu'il trouva dans une fonderie à Hull. Mon père vendit notre maison qui ne rapporta pas beaucoup d'argent durant cette période difficile, et la famille démenagea à Hull pour être près de l'ouvrage de mon père. Ceci ne dura pas longtemps et quelques mois plus tard mon père trouva un nouvel emploi à Ottawa, et encore une fois le déménagement.

Je gardais de doux souvenirs d'Aylmer, ma place natale, surtout mes jours d'écoles, et mon séjour dans la chorale paroissiale, chantant tous les dimanches à la grande messe et je n'oublierai jamais la messe de minuit ou j'ai eu le privilège de chanter solo, je chantais avec tout mon coeur, Déménageant d'une petite ville comme Aylmer et s'installer à Ottawa était toute une experience, et le contact personel que nous avions connu parmi une petite population était soudainement disparu. Dans une petite ville comme Aylmer presque tout le monde se connaissaient et souvent l'on discutait d'intérêt commun, aussi nos problemes. Mon association avec les garçons et filles de langue anglaise à Aylmer était un atou pour moi, comme je m'en suis apperçu rendu à l'école d'Ottawa où on enseignait beaucoup plus d'anglais. Le Frère Alban, le directeur de l'école et aussi directeur de la chorale des jeunes qui chantaient à la Basilique avec la chorale regulière des hommes.

En 1933, quelque chose arriva qui devait changer toute ma vie. Premièrement ma mère fut envoyé à l'hopital pour une opération, et quelques jours plus tard c'etait mon père qui lui aussi prenait le chemin de l'hôpital pour une opération grave et devait par la suite demeurer inactif pour une periode indéfini. Mes deux soeurs ainées étaient mariées et mon frère aîné par treize mois avait des cataracts dans les yeux et était bronchite. Il y avait encore huit enfants à la maison et nous savions qu'il fallait faire quelque chose et vite. J'étais dans la septième année d'école et je savais que moi seul pouvait faire quelque chose, ce que j'ai fait. Je suis allé voir notre curé qui nous donna de l'aide et ensuite je visitai le couvent des Soeurs Grises de la Croix, qui me donnèrent deux chaudiéres plein de manger et on me demanda de revenir tous les jours.

Au début de juillet je rencontrai un oncle qui travaillait à un club de golf sur le chemin d'Aylmer et il me suggéra de venir au club et travailler comme caddy, portant des sacs de golf, et il me dit qu'avec de la chance, je pourrais me faire de la bonne argent. Ainsi un matin je partis avec mes deux chaudières que je laissais au couvent, leur disant que je les reprendrais le soir en revenant du club de golf. Ensuite je traversais le pond Interprovincial, passant dans Hull et ensuite le chemin d'Aylmer jusqu'au club de golf, ce qui était toute une marche. Au club j'ai rencontré mon oncle qui m'introduit au maître des caddies et il lui expliqua mon probleme et celui de ma famille, et le maître promit de faire tout son possible pour m'aider. Ainsi commença le rituel quotidien, laissant les deux chaudières au couvent le matin pour les reprendre le soir en revenant.

Un matin en traversant le pond Interprovincial j'entendis des pas derrière moi et me retournant, je m'appercu que c'etait un prêtre, très grand et il comportait une certaine dignité que l'on ne rencontre pas très souvent. Nous nous sommes dit bonjour et après introduction il me demanda où j'allais, et je lui racontai ma triste histoire qui fut pour lui un choc, et ensuite il me dit de marcher la tête haute et aussi qu'il prierait Dieu de nous donner courage. A un couvent dans Hull on se séparaient et je continuais a marcher jusqu'au club de golf. Ce prêtre et moi avons traversé ce pond très souvent ensemble et à ce temps là je ne savais pas qu'un jour ce même prêtre qui était devenu pour moi un ami et conseiller deviendrait un jour Archevêque de Montréal.

Quand le mois de septembre arriva j'étais plein d'angoisse parce que l'école recommençait dans quelque jours et je ne pouvais pas abandonner mon ouvrage, car ma famille avait besoin de moi et l'argent que je gagnais était beaucoup dans ce

temps là, même pour un homme marié. Un soir après l'ouvrage j'ai rendu visite aux directeur de l'école et je lui exposai la situation et le problème qui se présentait, je lui ai demandé et j'ai obtenu la permission d'abandonner l'école pour continuer a travailler mais avec la promesse de continuer à étudier et il me donna le meilleur avis qu'une personne dans ma situation pouvait recevoir. Il m'avisa de lire beaucoup, surtout les journaux de langue francaise et anglaise et aussi tous les livres que je pourrais me procurer.

Au mois d'octobre quand la température devenait plus froide, il fallait chercher pour d'autre emploi et finalement j'ai trouvé un emploi qui consistait à la livraison de groceries en bicyclette et laissez-moi vous dire que les hivers dans ce temps là étaient froids et rigoureux, mais ceux pour qui je travaillais étaient si bon pour moi, que je pensais que ce n'était pas si pire après tout. La famille juive que je travaillais pour avait deux fils et une fille qui avaient beaucoup d'amour et respect pour leurs parents et je ne pouvais qu'avoir de l'admiration pour une famille si unie. Quand je n'avais pas de livraisons a faire, je travaillais dans le magasin me familiarisant avec la marchandise et je mesurais des livres de sucre, de pois, de la farime, des patates, etc. Ils avaient leur résidence en arrière et au deuxième étage, et quand le propriétaire était absent, allant aux maison de gros pour acheter, et la maîtresse était occupé a travailler dans la cuisine, le téléphone sonnait et je répondais prenant les commandes mais on parlait en juif et je leur expliquais que je ne comprenais pas, mais ils m'expliquèrent que tel article se prononçait comme ceci et d'autres comme cela et avec le temps je pouvais mentionner presque tout article dans le magasin en juif et la chose était plus facile surtout avec les plus vieux clients qui ne parlaient presque pas l'anglais. Quand j'arrivais chez moi le soir la première chose que je cherchais était les journaux, oui même avant de manger, parce que j'étais affamé pour des nouvelles et je lisais même en mangeant. Très souvent le soir j'allais à la librairie et des fois je faisais de longues marches et le dimanche après la messe quelques fois je me rendait sur la côte du Parlement et mes plus grandes émotions étaient de visiter la Tour de la Paix, et la vue de cette hauter est quelque chose a voir, nous voyons au dessus de toute la ville et l'autre côté de la rivière Ottawa, toute la ville de Hull et au nord les côtes de la Gatineau et plus loin les montagnes et croyez-moi cette vue au nord est une des plus belle au Canada.

Deux ans plus tard quand j'avais seize ans mon pere etait de retour au travail et les choses en général devenaient plus agréables pour ma famille, il y avait plus de nourriture sur la table, une meilleur résidence et le désespoir fut remplacé par l'espérance, et le regard sur leur visage était un grand confort pour moi.

Au printemps de 1937 je fut approché par le propriétaire d'un magasin de linge et on me demanda si je considérerais de changer d'emploi, ce qui voulait dire plus d'argent et je demandai quelques jours pour y penser, parce qu'après deux ou trois ans avec mes employeurs ce n'était pas facile de laisser ceux qui avait été si bons pour moi, et après pourparlers, leur expliquant que ca voulait dire plus d'argent et meilleur chance d'avancement, ils m'encouragèrent a faire le changement.

C'était tout un changement de la grocerie aux habits pour hommes et chaussures et il fallait commencer au pied de l'échelle, connaître la marchandise qui était neuve et de celle usagés. Sur la rue ou je travaillais il y avait à peu près quinze magasins, plusieurs vendant du linge, des meubles et autres et tous appartenait à des juifs. Cette femme pour qui je travaillais avait un mari infirme et c'est ainsi qu'elle avait besoin de mon aide.

Ainsi commença ma carriere comme vendeur et deux ans plus tard je fut de nouveau approché par un autre employeur qui m'offrait plus d'argent et c'était un des plus gros magasins des alentours, et ainsi au printemps 1939, je commençais a travailler dans un gros magasin pour homme et ici je devais travailler pour plus de vingt ans.

Mes employeurs étaient un jeune couple avec deux filles et un garcon. Nous étions trois employés et avec le patron et sa femme ça en faisait cinq. Le magazin faisait de bonnes affaires et je prenait de l'expérience comme vendeur, et nos clients venaient des deux côtés de la rivière d'Ottawa, en Ontario et Québec environ quarante milles dans chaque direction, des fermiers, jardiniers, travailleurs de différent metiers et aussi les employés du service civil. Environ soixante pour cent de la clientelle étaient de langue française et moi étant le seul employé bilingue, j'étais presque toujours occupé et un peu plus tard même mes employeurs apprenaient a comprendre et parler la langue française, pouvaient converser avec les clients dans leur langue. Nous avions aussi un bon nombre de clients de langue anglaise et il était facile pour moi de les servir, car j'étais bilingue.

A l'été 1939 je me joignit à l'Armée de reserve mais ce fut de courte durée à cause d'une rupture et je fut renvoyé. Je continuais a aller à la librairie et chez moi mon passe-temps était encore la lecture et la musique qui diminuaient la tension après une journée d'ouvrage au magasin.

Au printemps 1941, je faisais connaissance avec une jeune fille que ma soeur connaissait et elles se promenaient souvent en bicyclette, un soir je les accompagnai, et à quelques rues de chez moi la jeune fille eut une crevaison à sa bicyclette et je m'empressai de la réparer. Ainsi commença une amitié et quelques semaines plus tard nous allions au théâtre ensemble pour la permière fois, elle avait tellement d'attrait pour moi que commença les rencontres fréquentes et la connaissance de sa famille. Par la suite nous nous voyions presque tous les soirs et tard à l'automne on faisait déjà des plans pour l'avenir. Nos familles pensaient que nous étions trop jeunes, j'avais vingt-et-un ans et elle en avait dix-huit. Mais finalement le consentement et à Noël les fiançailles. Le 4 fevrier qui etait aussi le jour de son dix-neuvième anniversaire nous nous mariions à la Basilique d'Ottawa et après un voyage d'une semaine j'étais de retour au travail.

Nous étions en guerre depuis le 10 septembre 1939 quand le Canada déclara la guerre à l'Allemagne suivant la même déclaration par l'Angleterre et la France le 3 septembre 1939. Comme nous savons tous maintenant que le lion que representait l'Angleterre ne se laisserait pas intimider, et avec les autres membres du Commonwealth incluant le Canada, l'Australie, la Nouvelle Zélande ainsi que ses alliés français faisaient les préparations pour rencontrer le défit de défendre la liberté.

Ensuite ce grand homme d'état anglais Winston Churchill souvent appelé "le gros Bulldog" fit son entrée sur la scène et avec le grand géni et le courage qu'il possedait, il ralia son peuple dans cette grande crise, et le grand chef qu'il était, il fit savoir au monde entier que la tyrannie ne triompherait jamais sur la justice et la liberté. Je n'oublierai jamais ces grandes paroles de ralliement avant le combat: "Nous nous rendons jamais, nous nous battrons sur les plages, dans les villages, les villes jusqu'à ce que la tyrannie soit vaincue." Quel exemple de courage ce grand homme était pour le monde libre.

Au Canada nos représentants au Parlement disputaient l'issue de la conscription auquel le Canada Français était opposé et qui pouvait diviser notre pays, jusqu'à ce que ce grand patriote Canadien français Ernest Lapointe

eut le courage de dire à ses compatriotes qu'eux aussi étaient des canadiens et comme tel se devaient d'être prêts à défendre leur liberté comme tous les autres de notre pays. Ernest était un grand Canadien. A cette époque je me sentais blessé par l'attitude du Québec, mais je ne contais pour rien moi, qui avais été refusé pour le service militaire. Pour moi le Canada était deux grandes races et cultures et avec les autres groupes de canadiens, des peuples de différentes races, croyances, et couleurs, représentaient une grande union libre. Pour moi la diversité voulait dire liberté et la liberté etait la fondation d'une société libre.

J'aimais mon ouvrage comme vendeur au magasin parce que j'étais en contact avec toute sorte de monde, et cette association pour moi faissait partie de mon éducation. Le commerce devenait meilleur et l'expansion était necessaire ce qui voulait dire plus de clients et plus d'employés.

Comme vous savez maintenant mon passe-temps favori le soir et les dimanches était la lecture, les journaux, les livres, et je découpais les mappes de guerre suivant l'avance des alliés sur le front de l'ouest, et la géographie m'intéressait beaucoup, même depuis mon séjour à l'école, aussi l'histoire et la composition. Le Japon attaqua Pearl Harbour et les Etats-Unis etaient en guerre, et la tâche de bâtir la machine de guerre commença. Le Général McArthur et son armée devait abandonner les Philippines et de l'Australie commença son retour comme il l'avait promis, et bientôt la grosse poussée était en marche, bataillant d'une isle à l'autre, repoussant les Japonais vers leur pays.

Les Etats-Unis avait declaré la guerre à l'Allemagne et l'Italie et bientôt les alliés conduis par le Général Eisenhower envahirent le continent Européen de la France à l'Italie. Des hommes de différents pays combattaient ensemble, joint comme des frères pour la cause de la liberté. Même les Russes devinrent no alliés et les Allemands se battaient sur deux fronts et la fin n'était qu'une question de temps. Les alliés oublièrent que les Russes étaient des communistes et les laissaient se rendre à Berlin les premiers, ce qu'ils devaient regretter par la suite.

Le Général McArthur était le plus grand soldat et stratégiste de tous, et aussi le plus grand diplomate comme il le prouva au Japon.

La guerre en Europe avait pris fin et bientôt beaucoup de nos soldats revenaient au pays, plusieurs sortirent du service et le commerce devint encore meilleur et encore une fois c'était l'expansion.

Ma femme et moi demeurions dans une grande maison de sept pièces qui était beaucoup trop grande pour nous, et on décida de louer deux chambres. On mit une grosse carte sur l'extérieur de notre porte annonçant deux chambres a louer et nous pouvions choisir nos locataires parce que j'avais une bonne position et ma femme travaillait encore au Service Civil, étant retournée après la perte de notre premier bébé.

Un soir la sonnette de la porte se fit entendre et ouvrant la porte j'apperçoit un grand homme qui pouvait à peine parler quelques mots d'anglais et quelques mots en allemand que je pouvais comprendre parce que ça ressemblait un peu à la langue juive et je pus comprendre qu'il voulait louer les deux chambres, et expliqua qu'il était venu au Canada quelques six mois précédents et que sa femme et sa fillette devaient le rejoindre pour Noël ce qui était dans trois semaines. Il avait l'air pitoyable et jongleur et il nous implorait de lui louer les deux chambres afain que sa femme, sa fillette et lui-même soit ensemble pour Noël. Je lui dis de revenir le lendemain et il me fit promettre de ne pas louer les chambres avant son retour. Après son départ j'en discutais avec ma femme qui me disait qu'on avait une obligation morale de réunir cette famille. Mais je travaillais pour des Juifs et je pensais: "Que vont-ils pensé surtout après ce que des millions de Juifs avaient souffert au mains des Allemands. Bien je fis mon idée et le lendemain quand il revint je lui ai dis qu'il pouvait avoir les deux chambres, et nous n'étions pas préparé pour ce qu'il suivit. Il nous entourait de ses bras et nous embrassa avec les larmes aux yeux. Il travaillait dans un hotel comme nettoyeur et laveur de vaisselles, ce qui était à deux rues de chez nous, et le lendemain il emportait deux grosses valises et pris possession de ses deux chambres.

C'était la veille de Noël et notre grand salon était bien décoré et dans un coin était l'arbre de Noël, dans l'autre coin la crèche et les personnages qui représentait la scène de la nativité. Ma femme était occupée a faire des tartes, des tourtières, des gâteaux et nous attendions l'arrivée de la famille de notre nouveau locataire. Vers huit heures des pas descendaient l'escalier et l'on apperçu notre locataire en habit du dimanche et pour la première fois depuis son arrivé il avait le sourire aux lèvres, car il allait à la gare pour attendre l'arrivée de sa femme et sa fillette.

Vers dix heures la clochette de la porte se fit entendre et la porte s'ouvrit et une grande femme très jolie entrait suivit du père portant sa fillette

de cinq ans dans ses bras.

Après les introductions, commença une soirée et une nuit que ma femme et moi n'oublirons jamais, premièrement cette femme entourait ma femme de ses bras et l'embrassait sur les deux joues, et ensuite me serrant la main, elle me dit en anglais qu'elle nous devait beaucoup pour avoir contribué à la réunion de sa famille une autre fois. Ensuite les fiers parents nous présentèrent leur fillette qui s'appellait Anna Maria, une enfant très blonde et très jolie et nous passâmes au salon. On avait acheté une bouteille de vin pour célébrer cette réunion et après que tous eurent pris un toast à la liberté, cette femme nous raconta les horreurs terribles qu'elle traversa et vécues. Sa famille et celle de son mari était contre le regime et ils furent envoyés dans des camps de concentrations.

Il était quelques minutes avant minuit et nous avions ouvert la télévision en prévision de la messe de minuit et on leur dit qu'il n'avait pas a regarder et pouvaient monter se coucher s'ils voulaient. A notre surprise le visage de cette femme devient brillant et se mettant à genoux avec son mari et sa fillette a qui elle passa un chapelet et prenant un missel se mit a suivre la messe télévisée de Montréal. Ma femme et moi furent surpris d'apprendre qu'ils étaient catholique comme nous et il serait difficile d'oublier cette scène, leurs visages brillants d'émotions et priant avec dévotion, mais cette pauvre femme ne pouvait plus se contenir et éclata en sanglots.

Cette courageuse femme qui portait des marques sur son corps infligés dans les camps de concentration se trouva un emploi comme ménagère et cinq matins par semaine elle partait avec sa fillette revenant vers six heures. Elle disait qu'il fallait travailler parce que son mari ne gagnait que trente-cinq dollars par semaine et ne pourrait payer le loyer sans ça. Leur ambition était d'appartenir une ferme pour faire l'élevage de poulets un jour, et dix-huit mois plus tard ayant accumulé des économies par d'énormes sacrifices ils avaient assez d'argent pour un dépôt initial et se mirent à la recherche et ils achetèrent une petite ferme près de Prescot en Ontario. Encore une fois cette femme courageuse se trouva de l'emploi avec la compagnie RCA Victor sur l'assemblage des parties afin qu'ils puissent avoir un revenu afin de doter leur ferme de poules et d'equippement, et son mari aussi travaillait aux élévateurs de grains à Prescot. Une belle famille et une femme extraordinaire.

Bien laissez-moi vous dire que des immigrants comme ceux-là apportent une

contribution à un pays comme le nôtre, et moi pour un, je pense que notre pays devrait ouvrir ses portes à beaucoup de nouveau citoyens et je pense aussi que notre pays pourrait absorber le double de la population que nous avons maintenant.

Le plus grand désir de ma femme ainsi que le mien était d'avoir des enfants. Plus de deux ans s'était passés depuis la perte de notre premier bébé et un docteur proposa qu'on adopte un enfant. A cette epoque j'étais completement contre ça, mais ma femme y pensait depuis longtemps et au printemps de 1950 tout en visitant mon beau-frère et ma belle-soeur à Montréal durant une fin de semaine, quelque chose arriva qui devait me faire changer d'idée.

C'était un dimanche après-midi et ma belle-soeur proposa une promenade en automobile, à ma surprise nous étions a visiter une place ou il y avait un grand nombre de bébés, c'était une crêche et une Soeur nous faisaient faire un tour d'inspection, et il y avait beaucoup de bébés, mais ça me disais rien et j'étais impatient de partir. Juste avant de partir la religieuse nous demandais d'attrendre un instant et aussitôt elle revient avec un gros bébé blond aux yeux bleus dans ses bras, le plus beau bébé que j'avais jamais vu, et le bébé étendait ses bras à ma femme et elle avait peur de le prendre, et ensuite il se tourna vers moi et m'étendit ses bras voulant que je le prenne dans mes bras, ce que j'ai fait le tenant comme s'il était à moi et je savais à ce moment qu'il fallait avoir ce bébé, que je ne pouvais faire sans lui, et je voulais l'apporter chez moi, mais la bonne soeur me fit comprendre que c'était impossible pour le moment, et qu'il y avait des formalitées a remplir, une investigation pour démontrer nos capacités, références de caractère, etc. avant de pouvoir l'adopter. La soeur mit un bracelet au bras du bébé avec mon nom et elle nous dit qu'aussitôt que l'investigation prouverais avantageuse nous pourrions revenir chercher le bébé. Nous sommes retourné à Ottawa et on commençais les préparations pour recevoir notre nouveau fils parce qu'il n'y avait aucun doute à notre idée que tout irait bien. La chambre du bébé était toute prête avec les meubles et autres choses achetés pour notre premier bébé que nous avions perdue à la naissance. Le lundi je racontais tout à mes employés et ils étaient heureux pour nous.

Cette semaine était la plus longue de ma vie à l'exception de la semaine avant mon mariage et finalement après plusieurs appels à Montreal, vendredi matin

la clochette de la porte sonnait et une garde-malade en uniforme entrait et après quelques minutes de suspense elle nous annoncait la bonne nouvelle que nous pouvions aller chercher notre bébé, et je lui dis que mon automobile avait passé toute la semaine en avant de notre demeure, prête a démarrer vers Montréal. Elle nous demandait d'attendre qu'elle arrive à son bureau à Montréal pour faire son rapport.

Mais je ne voulais pas attendre et aussitôt qu'elle était parti, nous sommes parti arrêtant en chemin pour manger et on arrivait à notre destination vers deux heures de l'après-midi, et on nous dit que la garde-malade n'était pas arrivé d'Ottawa et qu'il fallait attendre. Après ce qui nous paru comme un éternité la bonne soeur revenait portant le bébé suivi de la garde-malade. Le temps que ma femme habillait notre fils, je signais les papiers necessaire et après les instructions sur les soins du bébé on se donna la main et le retour à Ottawa se fit sans incident.

Après huit ans de mariage ma femme et moi étions encore de jeunes amoureux, uni par un amour profond, mais il y manquait un petit quelque chose, et ce bébé comblait notre bonheur. Au travail il me semblait que j'avais plus d'entrein et de vigueur et après ma journée d'ouvrage j'étais même plus anxieux de retourner chez moi.

Comme vendeur dans un magasin je venais en contact avec differents segments de la population, des riches, des pauvres, plusieurs appartenant à différents métiers et differents genres d'ouvrages. Environ soixante pour cent de nos clients étaient de langue francaise et je me rappelle encore comment quelques uns me demandait si j'étais un Canadien, surtout ceux qui venait de la campagne, fermes et petits villages, et je savais ce qu'ils voulaient dire par ce mot Canadien, ce qui pourrait être mal interpréter par quelques uns, ils voulaient dire Canadien Francais et maintes fois il me fallait leur expliquer que tous au Canada étaient des Canadiens. Pour moi ceci voulait dire que la plupart de ceux-là n'avait presque pas d'éducation et le manque d'éducation peut quelque fois conduire à l'ignorance et aussi le malentendu, suivi parfois par la division.

Une chose dont j'ai toujours détesté était le chantage, comme se faire appeler: french pea soup, ou entendre d'autres se faire appeler. Bloke ou wop, m.. Juif. Un incident donc je me rappelle très bien comprenait deux jeunes garçon Juifs qui demeuraient sur la rue ou je travaillais. Je demeurais sur un

coin à deux rues de mon emploi et les deux garçons en questions devaient passer à ma porte allant et revenant de l'école, et mon heure de dîner était de midi à une heure, je les rencontrais aller et retour. A une occasion je les vis se faire poursuivre par un groupe de garçons et me voyant appellaient au secours, me disant que ces "fenchy" (français) voulaient les battre. La première chose que je fis était de les séparer et ensuite leur servir un sermon en règle, leur disant qu'il était honteux de se comporter de la sorte et cesser de se lancer des injures et plutôt devenir amis et apprendre à se connaître et se comprendre mieux, et a une occasion j'ai la satisfaction de les voir se donner la main.

L'année suivante ma femme était enceinte et le deuxième jour de septembre 1951 elle donnait naissance à une fille qu'on appela Louise. Oh là, un fils et une fille en plus une bonne femme et maman, une famille complète. Quel homme pouvait demander plus!

Après une journée d'ouvrage et le repas du soir, je battais retraite dans mon refuge, le salon, ou je pratiquais mon passe-temps favori, la lecture et la musique. Meme si j'aimais beaucoup mon ouvrage comme vendeur, quelques fois la pression et tension ascendante devait être soulager et le salon était mon refuge.

La lecture devint alors mon meilleur moyen de détente, premièrement les journaux français et anglais et il fallait me tenir au courant des nouvelles locales, nationale et internationale. J'achetais toujours les journaux hebdomadaires: le Petit Journal de Montréal, le Star Weekly de Toronto et aussi MacLean's Magazine. On avait un grand salon, dans un coin un gros radio combiné avec tourne disque, dans un autre coin des tables rempli de fleurs et plantes, ce qui était un passe-temps de ma femme, et dans un autre coin il y avait tout un antique, une blibliotèque tournante remplie de toutes sortes de livres. J'ai toujours eu la fièvre du savoir et d'apprendre du nouveau et la pensée d'avoir été forcé d'abandonner mes études par la force des circonstances surtout à la septième année me blessait encore et mon appétit pour le "savoir" ne cesserait jamais et après ma famille cette bibliotèque était mon plus cher trésor, parce que je continuais toujours à y ajouter et je savais qu'un jour mes enfants en beneficieraient.

Mes parents demeuraient à deux rues de chez nous et au moin une fois par

semaine, je les visitais ainsi que mes frères et soeurs qui n'étaient pas encore mariés et demeuraient à la maison. Un évenement qui se répétait tous les ans était le premier jour de l'an au matin, quand tous les enfants même ceux mariés, aussi les petits enfants se rassemblaient à la demeure de mes parents, et quand tous étaient arrivé, tous se mettaient à genoux et mon père nous donnait la bénédiction, demandant à Dieu de bénir ses enfants et les protégés pour l'année à venir. Après que tous eurent échangé les meilleurs souhaits un autre échange se faisait celui des cadeaux et ensuite c'était les enfants qui prenaient possession, ce dont on ne pouvait leur nier car c'était leur jour. Un autre événement annuel était Pâques au matin. Après la messe, ma femme et moi ansi que les enfants, marchaient deux rues jusque chez mes parents, ou les autres membres de la famille se joignaient à nous et là tous s'assoyaient autour de la grande table à diner et pour plusieurs l'attente était longue car le déjeuner consistait en une grosse omelette d'oeufs et bacon avec des tranches de jambon couverts d'une tranche d'ananas,ce qui était servi à tous, même les enfants. Mon père montrait une grande fierté dans ces deux événements annuel parce qu'il était le chef de cuisine et laissez-moi vous dire un bon chef de cuisine. Naturellement le jour de Pâques ne serait pas complet sans les oeufs en chocolat, etc. que ma mère distribuait aux enfants.

Les enfants sont le coeur d'une famille, mais malheureusement il m'était impossible de donner à mes enfants toute l'attention et le temps dont ils méritaient et c'est là que ma femme entrait en scène et prenant la charge, et elle était mère et père pour eux.

Au magasin j'étais promus à la position d'acheteur en plus d'être vendeur ce qui voulait dire que cinq jours par semaines j'étais dans le magasin, vendant et surveillant et aussi une journée par semaine j'allais visiter les manufacturiers et les maisons de gros à Montréal pour acheter la marchandise nécessaire. Même à Ottawa j'étais souvent occupé le soir à visiter les chambres d'échantillons dans les hotels, regardant les nouveaux styles de marchandises pour l'année suivante. Quand j'etais chez moi j'etais trop épuisé pour porter attention aux enfants et la plupart du temps je me sauvais à ma retraite, le salon pour lire ou écouter la musique de Strauss que je trouvais si calmant pour le systeme nerveux. Au printemps 1958 nous décidions ue déménager du centre de la ville me ferait beaucoup de bien et la banlieu serait loin serait loin des bruits et qu'il me

fallait la détente et beaucoup de repos. Le printemps suivant la tension et la peur et la panique eurent le meilleur de moi, je n'avais pas d'autre alternative que d'abandonner mon emploi, cette fois pour de bon. Le vingt-et-un septembre 1959 ma femme donna naissance à un fils qu'on appela Marc.

Après avoir travaillé pendant vingt-cinq ans, six jours par semaine et sans maladie et soudainement on se retrouve à la maison, hors de circulation et que le docteur dit que ca va prendre beaucoup de temps à se remettre, ça donne tout un choc et la première année semblait comme dix. Ma condition s'améliorait et encore une fois j'étais en circulation, visitant mes parents et pour change je voulais la compagnie de mes enfants. A l'été 1960 ma femme décida d'aller travailler pour le Service Civil et ma tâche serait de m'occuper du bébé et preparer les repas pour les deux autres enfants qui allaient à l'ecole. Ansi commença ma nouvelle carrière comme maîtresse de maison qui semblait difficile au commencement, mais comme l'expression dit: "la pratique rend parfait". J'avais acquis de l'experience et ma femme n'avait plus à s'inquiéter au bureau sachant que tout allait bien à la maison.

Quand notre fils Marc est né, je ne savais pas qu'il m'apporterait tant de joie et réconfort, parce que le voyant de jour en jour grandir, observant toutes ses actions, et je ne puis vous dire la satisfaction qu'une personne peut avoir, surtout un père de famille d'avoir le privilege d'observer la croissance quotidienne d'un enfant, et cet enfant devait dans les années a venir me tenir compagnie ce que j'avais tellement de besoin, parce que je ne pouvais m'imaginer être seul à la maison toute la journée.

Bien, je n'aurais pu demeurer seul et pour moi cet enfant était un envoyé du ciel parce qu'il était toujours joyeux et avait une disposition sans pareil. A l'été mes frères et soeurs étaient occupés aux préparations pour fêter le cinquantième anniversaire de mariage de mes parents, et j'ai decidé d'aider moi aussi ce qui me donnait de l'occupation et quand on est occupé, on oublie tous ses tracas.

Au mois d'août 1960 nous fêtions le cinquantième anniverssaire de mariage de mes parents et ce fut une journée mémorable. Mes parents avec leurs enfants et leurs petits enfants assistèrent à l'église à une ceremonie spéciale qui consistait à une grande messe ou ils répétèrent les voeux qu'ils avaient fait cinquante ans passés. Après la cérémonie il y avait grand dejeuner chez

mes parents et un prêtre bénit les convives. Une salle avait été louer pour l'occasion. Après le diner des présentations furent faites a mes parents et ma fillette de dix ans, Louise, présentait un gros bouquet de roses a ma mère qui etait très fier de sa petite fille qui est aussi sa filleule. Un petit fils lisait une addresse illuminée et s'en suivi les félicitations et les cadeaux de la famille et les amis. Après une soirée de dance et de réjouissance, mon père et ma mère monterent sur l'estrade de la grande salle et les larmes aux yeux remièrcierent tous ceux présent pour une journée memorable dont ils n'oublieraient jamais.

Mon père avait travaillé un grand nombre d'années pour la Commission de Transport d'Ottawa et avait été forcé de prendre sa retraite deux ans plus tôt après une extension de trois ans.

L'hiver suivant mon père tomba malade et a mesure que les mois passaient, nous pouvions voir sa condition s'aggraver, et après une opération majeure il est décédé le 28 mai 1961 après avoir atteint son soixante-dixieme anniversaire de naissance.

Durant le grand nombre d'années que mon père avait travaillé pour la Commission de Transport il s'était fait un grand nombre d'amis, comme on s'est appercu a son cinquantieme anniversaire de mariage et ses funérailles. Il y avait des hommes de différents groupe ethnique avec qui il avait travaillé, mais mais pour lui il n'existait pas de telle chose comme groupes differents de Canadiens, pour lui c'était tous des forts travaillants canadiens et tous étaient ses amis.

La mort de mon père m'affecta beaucoup et bientot ce fut la reaction et je me sentais deprimé ayant demeure jour et nuit auprès de mon père pour plus d'une semaine après son opération, même contre les avis de toute la famille qui s'inquiétait de mon état de sante. Encore une fois je me retirai dans moi-même etde retour dans mon refuge, le salon pour obsorber toute la lecture que je pouvais mettre sous la main. Même si nous avions trois enfants, ma femme trouvait toujours le temps d'être a mes côtes pour m'apporter réconfort et m'encourager d'oublier le passé et penser a l'avenir, oublier mes tracas et passer plus de temps avec les enfants.

Comme vous savez maintenant nous étions une famille bilingue, par choix et non par force de circonstance. Nos enfants allaient aux écoles séparées canadiennes francaises ou l'anglais etait enseigné dans tous les sujets, et

leurs amis comprenaient ceux de langue anglaise comme ceux de langue française que ma femme et moi encourageaient parce que nous croyions qu'ils n'avaient rien à perdre et beaucoup a gagner.

A ce temps là, je me sentais découragé, deçu de moi-même, impatient, car j'avais essayé maintes fois de retourner au travail et ça durait quelques semaines et souvent quelques jours, et j'étais de retour chez-moi. Je savais maintenant qu'il fallait oublier et abandonner de travailler dans les magasins, excepté peut-être les fins de semaines, car je ne pouvais supporter l'inactivité des autres jours de la semaine.. J'ai decidé de prendre un cour d'orientation qui dura une semaine pour savoir s'il y aurait d'autre genre d'ouvrage auquel je pourrais m'adapter, et la semaine ensuite on me remit une lettre que je devais remettre à quelqu'un avec qui on avait fait un rendez-vous pour moi le lendemain. A ma surprise l'addresse sur l'enveloppe me conduisait au Bureau D'Assurance Chomage et j'avais rendez-vous avec un homme dans une branche spéciale de ce bureau. Cet homme ouvrit la lettre, laquelle je pensais contenait les resultats de mon examen d'orientation, qui étaient peut-être lamentables. Apres avoir repondu à plusieurs questions, cet homme me fit descendre a l'étage inférieur où on me donnait un livre et de l'argent me disant de revenir toutes les semaines avec ce livre.

J'étais reconnaissant pour l'argent qui nous aidait, mais j'étais bien désappointer parce que mon orgueil était blessé, même si c'était de la fausse orgueil et chaque fois que j'allais là et me tenait en ligne avec les autres je me sentais deçu, parce que ce n'etait pas ce que je voulais, ni ce que j'avais espéré. Je ne voulais pas de charité aux contraire, je voulais de la compréhension et la chance de pouvoir travailler, même s'il fallait un entrainement pour un autre genre d'ouvrage.

Après quelques mois je dis à ma femme que je ne voulais plus y aller à cet endroit et je cessai, ce qui était peut-etre pas bien de ma part, mais je n'en pouvais plus.

Ma condition nerveuse avait affecté ma femme et mes enfants et je continuais de me blamer pour cette situation, mais ma femme, la mère courageuse de mes enfants se servant de tactet compréhension avait réussi a garder dans notre foyer la tension à un minimum. J'étais bien fortuné d'avoir une femme qui m'aimait et me comprenait et qui se dévouait au bien-être des enfants, même leur aidant avec les leçons et devoir scolaires après avoir travaillé toute la journée sans

relâche sur une dactylo. Tous les jours elle continuait a m'encourager et essayait toujours de remonter mon moral et avec ce genre d'encouragement, je ne pouvais faire autrement que d'améliorer ma condition moralement.

Un sujet que j'aimerais discuter ici est simplement les relations entre le medecin et le patient, une condition que je trouve infortunée parce que les médecins ne peuvent pas prendre plus de temps avec leurs patients afin de s'informer de leur vie de famille et quel est la condition exacte de leurs patients moralement et émotionnellement. On me dit qu'afin de rendre cette chose possible, il faudrait beaucoup plus de médecins et que les visites chez le médecin coûteraient plus chers.

Eh bien le printemps 1963 ma condition commençait à s'améliorer et je pouvais travailler neuf ou dix samedis consécutifs ce qui était encourageant. Un viel ami que j'avais connu depuis une vingtaine d'années et qui était propriétaire d'un magasin d'habits et chaussures pour hommes, était en grande partie responsable de mon changement d'attitude sur la vie en general et c'est lui qui me fit sortir de ma coquille. Premièrement il me suggera de venir tous les samedis au magasin, comme expériment et voir ma réaction et me dit de prendre les choses facilement et m'assoir si j'en sentais le besoin, et si je me sentais capable servir les clients quand on était assez occupé. Naturellement la vente c'était dans mon sang pour bien dire et je ne pouvais résister la tentation et tout excité j'y allais de grand coeur et quelques fois il fallait qu'il me dise de ralentir et me détendre. Une ou deux fois je me sentis malade et il m'envoya chez moi, mais me disant de revenir le samedi suivant.

Les mois de juillet et août étant bien chaud je décidai de demeurer chez moi et recommencer à l'automme.

Cet été j'ai pris un autre pas géant. Les quatres dernières années, je conduisais mon automobile dans la ville et quelques fois je m'aventurais a vingt ou vingt-cinq milles de chez nous, et même si je conduisais presque toujours dans la circulation dense, ça ne m'affectait pas, la peur de m'éloigner trop loin de la sécurité de ma demeure m'empêchait d'aller avec ma famille visiter les parents qui demeuraient au loin. Mais une fin de semaine ma femme et les enfants voulaient beaucoup aller visiter des parents qui avaient une résidence d'été près de Rigaud qui se trouve à quelques quatre-vingt milles d'Ottawa, le regard sur leurs visages me décidèrent et nous y sommes allés.

Ce voyage de fin de semaine m'avait redonné confiance en moi-meme, quelque chose qui me manquait depuis longtemps. L'année 1964 m'apportait un aspect nouveau sur la vie en général, j'avais plus de temps pour les enfants, je m'informais de leurs progrès a l'école et j'examinais même leurs rapports de classe, et je pouvais sentir le changement d'attitude des enfants envers moi, ils venaient même me voir avec leurs problemes.

Un jour ma fille Louise arrivant de l'école me disait: "Le traitement des noirs dans le sud est lamentable et repugnant." Elle se sentait renversé par tout ceci parce qu'elle croyait que la couleur et la conviction d'une personne ne devrait pas en faire un peuple a part. Mon fils ainé Jean-Pierre se sentait aussi irrité par tout ceci et il était encore plus affecté parce que la discrimination d'aucune sorte était un crime contre la societe.

Il citait le fait que nous avions des problemes ici même dans notre pays, déplorant les actions des séparatistes au Quebec, créant la dissension et endommageait l'unite nationale. Pour lui les problemes existaient et étaient réels, les protestations étaient permise mais devaient procéder avec de l'ordre respectant les lois de notre pays et le droit des autres. Bien je pense que le point de vue et son attitude en général correspondaient très bien avec celui de ma femme et moi-même.

Les actions violentes de ces quelques séparatistes-extrémistes, au commencement des menaces, ensuite voler des armes, etc. appartenant au gouvernment, le lancement de bombes pour détruire les propriétés du gouvernement, et même le meurtre d'un innocent ou plus, ne pouvait aider leur cause et au contraire ne pouvait apporter que la dissension.

Ici je dois vous rappeler la visite de Sa Majesté la Reine a Québec et le courage qu'elle demontrait en venant même après les menaces faites par quelques têtes chaudes ignorantes, qu'elle ne serait pas bienvenue. Il fut dit et écrit que la population avait peur de represailles de la part des extrémistes qui n'étaient qu'une poignée et qui auraient du être chassés en dehors de la ville par les citoyens eux-mêmes. Pour une ville reconnue a travers le monde pour son hospitalité c'etait une sombre journée et les citoyens de Quebéc en s'empêchant de sortir en plus grand nombres pour recevoir le Souveraine d'un grand pays et aussi la tête du Commonwealth, donc le Canada en était un membre senior, démontrant un grand manque de courage. Même mes enfants montraient leur mécontentement en voyant quelques scènes de la visite a la

télévision. Le discours de Sa Majeste à Québec qui demontrait la sagesse et le courage ne peut que la faire respecter d'avantage, et je suis concaincue que sa visite n'aura pas été sans bénéfices.

Un autre événement que je dois souligné fut la Conférence d'Etudes sur La Famille Canadienne qui était l'oeuvre de Son Excellence le Gouverneur Général et Madame Vanier. Un geste bien noble qui va s'ajouter à la grande liste de bienfaits et les services distingués qu'ils ont rendu à leur pays et à la couronne. Le général Vanier a eu une carrière variée et très distinguée, premièrement comme soldat de la première grande guerre 1914-1918 ou il fut blessé perdant une jambe et reçu plusieurs décorations, et plus tard il atteint le grade de Major Général.

Le Général Vanier fut de nouveau appelé a servir son pays, cette fois dans le service diplomatique quand il fut nommé Ambassadeur du Canada auprès de la France, et sa charmante femme et compagne a servir elle aussi en qualité d'hôtesse, un role qu'elle devait partarger pour longtemps avec son mari.

Quelques années plus tard le Général Vanier fut encore appelé a servir, cette fois comme représentant de Sa Majesté la Reine au Canada. Le choix n'aurait pu être meilleur et George Vanier, le soldat, diplomate, un père exemplaire, mari, et un Monsieur dans la force du mot possédait toutes les qualités requises, et avec sa charmante épouse l'hôtesse parfaite il a accepté avec fierté les tâches dont on lui confiait. Je suis certain que tous les Canadiens sont d'accord avec moi quand je dis que le Canada et la Couronne furent loyallement et royallement représentés et servis par le Général et Mme Vanier. Je crois que le meilleur compliment que je peux leur attribuer est de rappeler leurs vies exemplaires et l'exemple vivant qu'il sont de nos jours.

Un événement mémorable devait apporter à sa fin l'année 1964. Ici je refère à Sa Majeste La Reine signant la proclamation qui donnait au Canada son nouveau drapeau "La feuille d'érable rouge." Précédant cet evenement le débat sur le drapeau au Parlement avait apporté des disputes très amers, quelques uns préférant le "Union Jack", et la "Fleur de Lis" et d'atures voulaient encore se cramponner au "Red Ensign".

Premièrement concernant l'Union Jack et la Fleur de Lis laissez-moi vous dire ceci, la plupart des citoyens ne voulaient plus continuer a se servir d'un drapeau qui appartenait à un autre pays, de même pour la Fleur de Lis, et le premier ministre du Québec Mr. Lesage ne favorisait pas n'importe quel symbole

qui n'était pas Canadien, il préférait un drapeau purement Canadien et représentant tous les Canadiens, ce qui était, je dois l'avouer mon désir aussi, car un drapeau purement Canadien et pour tous les Canadiens approterait une nouvelle et plus grande signification au mot Canadien dont on devrait tous être fier.

Je crois qu'avec l'approbation officielle de "O Canada" comme notre hymne national, un nouveau sens de fierté causerait un rapprochement de tous les Canadiens et je vois déja le jour tout près quand tous les citoyens de notre grands pays oublieront leurs petits différents et la méfiance pour s'unir comme de bons consciencieux citoyens tolérants et seront très fier de s'appeler Canadiens et penser Canadiens.

Revenant a la conférence sur la famille Canadienne, j'aimerais ici apporter mes commentaires sur ce sujet intéressant et important.

Plus de six ans passés quand la maladie me frappa, je pensais que c'était la fin pour moi. Souffrant d'un epuisement nerveux et de dépression, je vivais dans un monde a moi-même et ma famille devait souffrir en silence, parce que je voulais être laissé seul, et a la maison le bruit devait être coupé au minimum. Les deux premieres années, il furent obligés d'endurer beaucoup, et seul leur patience et compréhension me ramena a leur monde, et encore une fois on était une famille complête. Ces six dernières années ne furent pas totalement perdues, et les quatre dernières années étant obligé de demeurer a la maison comme maitresse de maison, le temp que ma femme travaillait, j'ai pu constaté et apprendre en quoi consistait l'ouvrage et les obligations d'une mère de famille, et je puis verifié ces fameux mots souvent répété que papa travaillait huit heures par jour et maman vingt-quatre heures par jour.

J'ai lu et entendu dire que les femmes retiraient beaucoup plus du mariage que les hommes. Bien personnellement, je pense que la plupart des femmes, surtout les mamans, contribuent une plus grande part au mariage que la majorite des hommes. Les pères de familles devraient prendre une part plus active dans les affaires familialles, spécialement concernant leurs relations avec leurs enfants qui pourraient bénéficiers de ses conseils. Rappelons-nous que la structure d'une famille est aussi solide que sa fondation.

Une journée dont je me souviendrai longtemps fut le 15 fevrier 1965. J'étais chez moi regardant la cérémonie du drapeau sur la coline du Parlement a Ottawa qui était télédiffuser et a 11:45 A.M., Louise, ma fille, qui était dans la huitieme annéescolaire, entra dans la maison en vitesse et ne prenant pas le

temps d'enlever son manteau et ses caoutchoucs entra au salon contente d'être à temps pour observer la cérémonie du drapeau. Cinq minutes plus tard, mon fils de cinq ans, Marc, qui allait au jardin de l'enfance, entrait au salon a son tour, tout habillé et essouffle. A midi exactement quand les trompettes se furent entendre et lentement le drapeau se hissait là haut, mon fils soudainement se redressait et restait à l'attention et avec sa main droite levée, il saluait le nouveau drapeau, retenant cette position jusqu'à l'ascension du drapeau à sa destination. Bien laissez-moi vous dire que ma fille et moi étions ebahi, se demandant comment un garçonnet de cinq ans pouvait nous émerveiller de la sorte, et nous étions bien fier de lui. Après le souper nous étions réunis pour écouter les nouvelles à la télévision et à nouveau regarder la cérémonie du drapeau qui se répétait et cette fois encore Marc répétait son salut au drapeau et ma femme et Jean-Pierre notre fils aîné le regardait et je pouvais observer la surprise et la fierté qui se refletaient sur leurs visages.

Maintenant je voudrais discuter et analyser les problèmes qui affectent les aspects fondamentals de notre pays et voir si on peut ramener son poux à la normale.

Premièrement, partons du commencement.

Même si les Indiens et les Eskimos furent les premiers a habiter ce qui est maintenant le Canada, les Français furent les premiers a apporter la la civilisation et a coloniser ce pays. Ensuite vinrent les Anglais et éventuellement les deux groupes en vinrent aux prises et dans le combat qui s'en suivi, les Français furent défait, mais ne furent jamais conquis, et les millions de Canadiens de langue Française qui demeurent encore dans differentes parties du Canada sont certainement preuve suffisante, et ils ont contribué, et pas en petite mesure au développement et au progrès de ce pays. L'Acte de l'Amérique du Nord Britannique et la Constitution guarantissait leur liberté et la protection de leur culture et language. Comme je peux comprendre cette liberté et protection s'étend à la Province de Québec et aussi au Parlement et la cour et institutions fédérales. Comme nous savons tous, les Canadiens de langue Française dans la Province de Québec forment une majorité substantiel et la population de langue Anglaise du Québec jouissent de plus de liberté et protection que les Canadien de langue Française dans les autres parties du Canada. Si on lis en détail l'Histoire du Canada, les colons français, les missionnaires, les religieuses, tous des hommes et femmes très courageux ont eu une large part

dans la colonisation de ce pays. N'oublions-pas que les Canadiens Francais a travers leurs ancêtres sont profondément implanté dans ce pays depuis plus de quatre cents ans, et pour ceux qui a diverses occasions font la remarque qu'ils furent battu et conquis par les Anglais, et qu'ils devraient s'assimiler avec la majorité, ceux-ci devraient se rappeler que les Canadiens Français ont aidé a défricher et coloniser non seulement le Québec, mais l'Ontario, une partie des maritimes et de l'Ouest. Quand des personnes font de telles remarques, ils ne prêchent pas et n'encouragent pas l'unité canadienne, au contraire, ils prêchent l'extrémiste qui apporte la division et ils prêchent quelque chose encore plus dangereux, la haine.

De ce temps ici, le mot conquis a perdu presque toute signification. N'oublions pas que l'élément Anglais seul ne comprend pas la majorité, et l'élément Francais non plus, car il ne faut pas oublier les autres groupes de Canadiens qui forment une importante partie de ce pays. Ne soyons pas empressé de parler en termes de minoritées, mais au contraire faisons face au fait que les cultures des deux groupes fondateurs de ce grand pays en plus des autres groupes de Canadiens et leurs cultures, ce qui inclu les Indiens et les Eskimos, forment ensemble une grande culture diversée dans une grande société et rappelons-nous que la diversité est désirable et nécessaire dans une societé libre. Les Canadiens d'expression Francaises réclament que la Province de Quebec est différente et n'est pas une province comme les autres et ils réclament un statut et privilèges speciaux. Les Canadiens d'expressions Anglaise sont surpris et perplexe et demandent: "Quest-ce que le Québec veut?"

Bien je crois que la réponse a ceci est que le Quebec veut faire certain que la langue et la culture Francaise vont survivrent au Canada, et ils ont peur d'un gros mot "assimilation".

Comme Canadien d'origine Francaise, qui est né et a passé sa jeunesse dans la Province de Québec, je ne puis approuver l'extrémiste ou séparatisme que je deplore et je demeure perplexe par le silence des modéres dans la province qui forment une majorité j'en suis sure. Quelques Canadiens d'expression Francaise dans la Province de Québec se firent entendre, reclamant, qu'ils avaient des plaintes a faire, quelques uns avec raison, et ils ont le droit de se faire entendre, mais je n'approuve pas les moyens dont ils se servent. Une chose dont il devrait y avoir d'avantage dans la Province de Quebec est plus de diplomatie.

Certainement on trouve des diplomates dans le gouvernement et à la legislature, et en dehors aussi, mais je trouve qu'ils sont trop peu nombreux. Les Canadiens Français surtout au Québec ne devraient pas oublier qu'un diplomate déterminé peut tordre le bras de son meilleur ami et même lui faire aimer ca.

Depuis les dernières cinq années l'élément anglophone se relève de l'effet d'un grand choc. L'agneau docile, cette minorité, le Canada Français avait soudainement connu un regain de vie, trouvant une nouvelle force, et flexant ses muscles, decida de prendre une part plus active au developpement et aux décisions affectant le Bastion du Canada Francais, la Province de Quebec, Le developpement fut accéléré en education, industrie, ressources hydroliques les affaires culturels et des prévisions furent faites pour créer un complexe de sidérurgie.

Le Québec annonça dans des termes assez fermes qu'il voulait que les minoritées françaises dans les autres parties du Canada devraient recevoir un traitement égal à celui de la minorité de langue anglaise dans la Province de Québec. J'ai lu et entendu dire que les seules choses que le Canada Français avait produit dans le passé étaient des avocats, docteurs, prêtres, religieuses, frères enseignants, et surtout beaucoup de bébés. Bien les choses ont un peu changé et le Canada Français produit aussi des ingénieurs, scientistes, et aussi des bons hommes d'affaires.

Je voudrais rendre un hommage tout special à un journaliste de langue française, auteur de plusieurs livres, qui en 1965 atteindre un but important, 50 ans comme journaliste et écrivain. C'est Jean-Charles Harvey qui écrit une série d'article dans le plus grand et le plus populaire des journaux hebdomadaires de l'Amerique du Nord, le Petit Journal de Montréal, est un homme qui appartient à un group special de canadiens loyaux, une homme avec de grandes convictions, un réaliste qui ne craint pas faire face aux issues controverses, un homme qui a prêché l'amitié, la compréhension et l'Unité Nationale. Les hommages rendus à cet homme par le Premier Ministre du Canada et beaucoup d'autres étaient bien mérité, et dans mon livre, Jean-Charles Harvey est un grand et loyal canadien. Il y a d'autres modérés au Québec comme Jean-Louis Gagnon, Gérard Pelletier, Andre Laurendeau et becaucoup d'autres.

Le Premier Ministre du Québec, Mr. Jean Lesage, entouré de jeunes et nouveaux associés, a fait un travail de géant en reveillant et instillant a ses concitoyens un sens nouveau de responsabilité. Si ses lieutenants pouvaient

refermer les rangs encore plus serrés, oui tous et oublier leurs ambitions personnel, et plutôt donner l'exemple et instiller dans la jeunesse du Québec un sens de responsibilité et de réalisme plutôt que d'extrémiste, bien tous ces hommes qui sont des modéres et sensibles, auront rendu un grand service a leurs concitoyens, et je dis tous, politiciens, écrivains, journalistes, etc. Je demeure confiant que le Canada Francais, va comme dans le passé continuer a travailler pour l'amélioration du sort de tous les citoyens et ensemble avec le reste du Canada, tous les canadiens iront de l'avant en envisageant l'avenir dans une unité de propos, confiance et prendre sa propre place comme une des grandes nations progressives et de paix du monde.

Personnellement je crois que les problèmes qu'envisages les canadiens de langues francaises et anglaises peuvent être réglés amicallement et honorablement si les deux côtés peuvent faire triompher la raison, la compréhension et la vision sur les accusations et la méfiance. Les deux côtés devraient se rendre compte que leurs cultures se complimentent et ils devraient tous être libres de s'exprimer dans leur language et leurs enfants éduqués dans leur language et ensuite apprendre le language de l'autre et apprendre à se connaître mieux sans crainte qu'un groupe soit forcé à se rendre ou s'assimiler avec l'autre.

Nous avons dans ce pays tous les ingrédients humains nécessaires pour former un pays uni, progressif où la paix reignerait afin que les canadiens prospectifs vivant encore dans d'autres pays seraient fier d'émigrer au Canada.

Essayons de nous rappeler que le Canada ne pourrait survivre longtemps comme nation, séparé de la Province de Québec, et en retour la Province de Québec ne pourrait non plus survivre longtemps et ça ne serait qu'une question de temps avant que le problème d'assimilation se présente et cette fois il viendrait d'une autre direction et le Canada cesserait d'exister comme tel. Ayant demeuré à Ottawa, la Capitale du Canada, pour plus de trente ans, me donne un avantage décidé quand je discute et j'essais d'analyser les problèmes qui confrontent les deux groupes principaux de ce pays, je suis capable ou j'essais d'être aussi impartial et objectif que possible. Dans cette Capitale du Canada qui devient vite une des plus belles villes du monde, nous avons les édifices du Parlement ou siège le gouvernement fédéral et l'opposition, et où la presse de toutes les parties du Canada est représenté, nous sommes dans la Province d'Ontario et aussi très près de la Province de Québec, ici est le coeur et le centre du Canada, aussi le centre d'information et de toutes nouvelles.

Un bon pourcentage des citoyens d'Ottawa sont de langue Francaise et je crois personnellement que la ville d'Ottawa devrait montrer le chemin en ce qui concerne les relations entre les deux groupes principaux. Ottawa n'est pas seulement Ottawa, ou une ville en Ontario, elle est la Capitale detout le Canada, et devrait être un exemple pour le reste du pays, meilleur exemple que fut démontre dans le passé.

La Province d'Ontario mérite des fécilitations pour ses efforts afin d'allevier le problème des Canadiens de langue Francaise, spécialement en éducation. Beaucoup plus d'aide sera nécessaire dans l'avenir et je suis confiant que le gouvernement, le peuple d'Ontario traiteront les Canadiens de langue francaise comme des concitoyens devraient être traités. Les autres Provinces devraient suivre l'exemple de l'Ontario et contribuer leur part a l'Unité Nationale. A la population adulte du Canada je veux dire et même implorer, surtout les parents, de banir s'il y a dans leur coeur, de la haine et méfiance. Je vous implore de donner l'exemple aux enfants et la jeunesse de ce pays et leur apprendre a être de bons citoyens. J'ai lu tellement a propos de discorde et méfiance que ca me blesse profondément, et ma femme et moi devons continuer a dire a nos enfants qu'il y a encore beaucoup plus de bons que de méchants et que la bonté va toujours prévaloir.

A la jeunesse de ce pays je dis: "Pratiquez et prêchez la pensée et l'unite canadienne, l'amour de votre prochain, la tolérance et n'encouragez pas ces quelques uns qui a travers leur ignorance sèment la discorde et prêchent la haine. Plutôt, reppalez-vous que vous êtes les adultes de demain, et que vous êtes les chefs de demain, et reppelez-vous que l'avenir du Canada est entre vos mains."

La lecture enrichit l'esprit, et le savoir acquis de la lecture est très precieux, et alors mes chers jeunes canadiens j'aimerais vous encourager a lire tout ce que vous pouvez, et apprenex a analyser ce que vous lisez, sachez le bon du méchant et votre récompense sera le savoir et la comprehension.

Je ne puis comprendre tout cet excitement extrême dans notre pays, a propos des problèmes qui nous font face. Certainement nous avons des problèmes, mais avec la compréhension et la patience, ces problèmes seront régles comme d'autres le furent dans le passé. Plusieurs déplorent le fait que nous avons une crise Franco-Anglaise et s'en inquiète, quelques politiciens et autres s'écrient que la Commission Royale investigant et analysant ces problèmes n'est pas nécessaire

et va créer la désunité. Ces personnes rendent un grand déservice a leur pays et ceux qui critiquent la Commission Royale devraient constater que ce n'est pas la Gestapo, mais un groupe d'hommes capables et respectables, consciencieux et le moindre que ces critiques puissent faire serait d'attendre que la Commission Royale ait terminé son ouvrage avant d'en passer jugement.

Le bilinguism et le biculturalisme derait abonder dans les deux sens et si les Canadiens Francais dans la province de Quebec et ailleurs veulent plus de reconnaissance pour la langue et la culture francaise ils devraient être préparé a apprendre la langue et la culture anglaise. Ce n'est pas mon intention d'écrire a propos de politique et quand je mentionne certains Parlementariens, Fedéral ou Provincial, j'ecris a propos d'eux comme des citoyens canadiens dans des positions responsables, et ce n'est pas mon intention d'être partisan, parce que les issus en cause sont certainement au-dessus de toute politique.

Mes chers canadiens il y a d'autres issus que je voudrais apporter a votre attention, ainsi qu'aux différents niveaux de Gouvernements dans ce pays. Premierement je suis en faveur d'un Gouvernement central fort, et il faut se méfier du démembrement piece par piece, de l'autorité et le pouvoir que seul le Gouvernement central devrait posseder.

Deuxiement je suis opposé a toute société et organisation secrête.

Si nous voulons formuler un certain degré d'entente et d'unité dans ce pays, il faudra premièrement se fier l'un a l'autre et ne pas complotter et indument critiquer ce groupe ci ou ce groupe là. Gardons en mémoire une chose très importante. Une personne qui est capable d'avaler la fausse fierté demontre la force de caractère et la sagesse.

Nous, comme Canadiens, sommes une nation très fortuné et si nous regardons autour de nous envers d'autres pays moins fortunés que nous, nous devrions compter nos bénédictions.

J'aimerais voir se former au Canada une Societé ou Association d'Unité Nationale.

Groupe Sinior

Groupe Junior

Aussi un secrétariat permanent pour s'occuper
d'affaires Federal-Provincial

Ce pays n'est pas près a être donner aux chiens comme j'ai lu et entendu dire. La critique constructive est bienvenu mais n'oublions pas qu'il faut

qu'elle soit constructive.

Vous avez lu ou je mentionnais que les Canadiens Français au Québec avaient des plaintes a faire et se rébellaient contre certaines injustices. Bien ici je m'addresse au Canadien de langue Anglaise qui formant un majorité dans ce pays. Je vous demande: "Comment aimeriez-vous être dans leur souliers et même si vous êtes la majorité, comment aimeriez-vous être obliger de vous servir de la langue Française au travail, dans les transactions et être obligé de vous addresser a vos superieurs en Français? Bien je crois que je puis répondre pour vous. Vous ne le toléreriez pas, et le fait demeure que les Canadiens Français dans la Province de Québec ont du le tolérer depuis deja très longtemps. Certainement vous pouvez comprendre aussi bien que moi, que c'est un issu très sensible, et vous devez admettre que tous ont été très patient."

Et maintenant un autre issu très sensible concernant l'éducation. Comme je l'ai mentionné, les canadiens français qui sont une majorité au Québec demandent le même traitement et les mêmes avantages éducationels que la minorité anglaise reçoit au Québec, pour les minorités canadiennes françaises dans les autres parties du Canada.

Bien, voici les deux issues principaux qui ont contribué à l'agitation, la provocation, ce qui menace de diviser notre pays. J'ai la conviction qu'il y a des milliers et des milliers de gens dans ce pays qui ressentent comme moi que ces problèmes peuvent être régles et seront régles.

Plusieurs penseront que je suis un reveur, mais je voudrais beaucoup voir le premier jour de juillet, qui est le jour du Canada, devenir une journée de célébration à travers le pays et j'aimerais voir à Ottawa, la capitale de notre pays une grande Parade dans laquelle tous les aspects du Canada seraient representé, des costumes divers, uniformes, jeunes et viewx, civiliens et militaires, des flottes représentant les dix Provinces, tous se rendre sur la colline du Parlement pour une journée entière de célébrations, tous les differents groupes ethniques représenté, dansant dans leurs costumes d'origine, et des chansons canadiennes representant toutes les parties du Canada. Ce serait quelque chose a voir; le Gouverneur Général, le Premier Ministre du Canada, les chefs des partis d'oppositions et enfin tous les dix Premiers Ministres des provinces du Canada. Voir toutes ces choses mentionnes m'apporterait beaucoup de fierté et satisfaction. Qu'en pensez-vous? Est-ce que je suis un reveur?

J'ai lu et entendu dire que le Premier Ministre du Canada, Mr. Pearson, aurait dû demeurer dans le service diplomatique, ou qu'il serait mieux aux Nations Unis. Bien, je remercie la providence que nous avons un diplomate à la tête de notre Gouvernment, parce que dans ces temps difficiles, ce qui est désirable dans ce pays ét la diplomatie et pouvoir gouverner avec un Gouvernement minoritaire, et essayer d'instiller a ses concitoyens Canadiens un sens de responsabilité en essayant d'unir ce pays, et rendre chaque Canadien fier d'être Canadien, tout ceci avec quatre partis d'oppositions, chacun avec un différent point de vue, prend beaucoup de courage.

Il n'est pas seulement un diplomate flexible, il est aussi Parlementairien. Ici je voudrais définir le mot Parlementairien qui vient du mot Parlement et le mot Parlement vient du mot pourparler.

Si nous retournons en arrière dans l'histoire, nous lisons à propos des chefs guerriers qui agréaient à la suspension d'hostilités et aussi aux pourparlers, discuter leurs problèmes et si les pourparlers devaient être conclu avec succès, bien même à cette epoque la diplomatie et la flexibilité devraient triomphés. Et je crois que le diplomate flexible et la Parlementairien patient qu'il est, va nous conduire à travers ce que plusieurs appelent "cette crise".

Il ne négligera pas les interêts du Canada et ne causera pas la Balkanization de notre pays et quand il décidera de prendre sa retraite, il aura introduit et faire accepter des mesures qu'aucun avant lui aurait eu le courage d'apporter. Un issu sur lequel je voudrais commenter concernant la liberté de croyance en religion. Comme vous devez tous savoir, je suis un catholique romain, et je voudrais qualifier un commentaire souvent fait dans le passé, que seulement les catholiques Romains pouvaient aller au ciel. Ce commentaire fut réfuté comme faux par les autorités concernés et je crois personnellement que n'importe qu'elle personne qui a vecu une bonne vie et a eu le repentir de ses fautes, peut également aller au ciel. Je crois à la liberte de religion et je suis satisfait du fait que la plupart de nous dans ce pays, pratiquent ou moins un genre de religion et je ne voudrais pas penser ce que notre société serait sans religion du tout. Je suis en faveur d'un rapprochement entre les divers groupes religieux et il me fait plaisir de voir un contact plus étroit dans ce sens. Un autre point concerné le droit des personnes voulant s'établir dans notre pays et ce qui a trait à leur croyance ou le manque d'aucune croyance. Le refus d'entrée dans notre pays sur ce sujet constitue une attaque sur la liberté

de l'individu, et la liberté de l'individu est notre plus cher possession et devrait être gardée a tout prix.

Tout pays, province, ville, village, des groupes de personnes et des familles, tous ont ici et là, des problèmes. Pour les derniers six ans comme vous avez lu, j'ai eu ma part ainsi que ma famille, mais tous ensemble, ma famille et moi, sommesconfiants de résoudre nos problèmes. Au commencement tout ce que je ressentait était la pitié personnelle, mais heureusement que ma femme s'opposait a cette condition là, parce que ceci n'était pas bon pour moi et elle voulait que je me tienne sur mes deux pieds et faire face a mon problème courageusement. Je me considère très fortuné d'avoir une femme comme celle là, avec tant de courage et fortitude.

Les problèmes auquel notre pays fait face peuvent être régles et le seront j'en suis sur, et j'ai la certitude que tous, nous Canadiens ensemble allons refermer les rangs et continuer a prospérer dans l'unité et la paix.

Il fut souvent dit que la patience etait une vertue et je voudrais ici prendre pour exemple une composition que mon fils de quinze ans Jean-Pierre a écrit dans sa deuxieme année d'école secondaire pour illustrer encore plus cette thèse.

Rome ne fut pas bâti en un jour

Cet expression est souvent prise a la légère.

Examinons-la plus profondément.

Prenons pour l'instant, les jardins suspendus de Babylon qui sont une des plus grandes merveilles du monde. Ceci était la plus grande merveille dans une place de merveilles que Nébuchadnezzar appela l'admiration du monde. Les jardins étaiont situés sur des terraces élevees sur une serie de series d'arches géants et il était dit qu'ils avaient été bati par Nébuchadnezzar pour sa femme favorite, qui était venu a la pleine de Babylon d'un pays froid. Il est dit que cette cité était plus grande que Londres ou New York l'est aujourd'hui.

Les pyramides, une autre merveille du monde, dont la plus large a une base de 755 pieds sur chaque côté renfermant 13 acres de terrain. Excepté pour quelques passages et la chambre funéraire, c'est tout solide. Originellement elle s'élevait a 482 pieds audessus du niveau de la terre. Elle s'élève maintenant a 451 pieds d'hauteur. Plus de deux millions de blocs de marbre, de quarante pieds cube chacun furent taillés et transportés des montagnes sur l'autre côté du Nile. Tout l'ouvrage est supposé avoir duré de vingt a trente ans, et avoir

été fait par environ cent milles hommes à la fois.

Par ceci nous savons que ce qui est fait avec beaucoup d'effort, durera plus longtemps et est meilleur que ce qui est fait en vitesse.

Un autre exemple la fameuse peinture "Mona Lisa". Ce grand travail d'art fut crée par Leonardo Da Vinci. Il lui fallu quatre ans pour peinturer son sourire seulement. Le Roi François 1er de France achota la fameuse peinture pour 4,000 couronnes d'or, quand Da Vinci alla en France. C'est maintenant une des merveilles du monde. Ceci est une autre raison pour laquelle, nous pouvons dire que le temps, la patience et la persévérance sont la clé du succès.

Pour plus d'expositions des grands accomplissements de l'homme, il nous faut aller à la grande cité Eternelle de Rome. Ici nous trouvons les plus belles ruines au monde. Ici nous avons les ruines spacieuses l'Amphithéâtre, l'Arche splendide de Constantine près du Collisé. Et aussi nous avons le plus spectaculaire des ruines, le Colisé. Dans Rome nous trouvons aussi la Pantheon qui est l'Edifice la plus vieille et la plus complète au monde.

J'ai passé en revue avec vous quelques uns des plus grands accomplissements physiques de l'homme, d'un, deux et trois milles ans passés, dont le monde jouit encore aujourd'hui. A ce proverbe "Rome ne fut pas bâti dans un jour" je vais donner une autre signification qui est complètement différente. Une signification qui expliquera les accomplissements mentaux et physique de l'homme.

Prenez Alexander Graham Bell (1847-1922) qui inventa le telephone. Thomas A. Edison (1847-1931) qui patenta plus de 1300 inventions, parmis lesquelles est la lampe incandescente, le phonograph et plusieurs autres. Ces deux hommes envisageaient des problèmes, de gros problèmes, et ils ont pris le temps nécessaire pour les résoudre. Probalement que leurs inventions seraient présentes aujourd'hui mais dans quelles conditions. En le mettant de différente façon, est-ce qu'on en jouirait autant si ces choses avaient été inventé dans quelques jours. Ceux-ci étaient de grands hommes, et leurs inventions y sont encore comme symbole de leurs conquêtes.

Jusqu'ici j'ai parlé des grands accomplissements et de grands hommes, mais je vais ajouter une autre signification dans un autre sens. Je vais parler de monde commun, qui comme vous et moi, avec persistance voulons reussir.

Prenez un maître d'ecole, il perdrait sa periode de dîner pour aider un élève avec certains problèmes. Son but est de faire de nous étudiants, de meilleurs citoyens aux yeux de Dieu et des hommes. Pour lui, voir un de ses anciens

étudiants gradueret devenir docteur, avocat, ou hommes d'affaires vaut plus que tout l'argent au monde, parce qu'il sait qu'il n'a pas failli a son devoir. Un étudiant consciencieux serait content de demeuré après la periode d'enseignement pour étudier d'avantage. Pourquoi? C'est simplement parce qu'il sait que ces quelques minutes de plus peuvent être la différence entre un homme ordinaire et un homme important. Il sait que s'il fait bien ce qu'il a a faire, il fait honneur a sa famille et a lui-meme. It sait aussi que parce qu'il fut patient et prit le temps nécessaire, il est mieux préparé a faire face au monde d'aujourd'hui et de demain. Et ainsi si nous portons attention a ce proverbe "Rome ne fut pas bâti dans un jour", nous pourrons tous un jour appartenir une sorte de Royaume.

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Mes chers Canadiens si je pensais que ca aiderait, et que j'en aurait le moyen, j'irais de Province en Province, de ville en ville, de village en village, et de maison en maison afin de vous demander et vous implorer d'aider a faire de notre pays, un pays libre et uni.

Que Dieu bénisse et garde notre pays uni.

Rene C. Beauchamp

S T A T E M E N T

on Tabling the Brief of the

NATIONAL EXECUTIVE COMMITTEE, ASSOCIATION OF UNITED UKRAINIAN CANADIANS

to the

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Thursday, December 2nd., Park Plaza Hotel, Toronto, Ontario

Mr. Chairman, Members of the Commission;

On behalf of the National Executive Committee of the Association of United Ukrainian Canadians may we express our gratitude for this opportunity to appear before your Commission. We consider the task of this body to be one of extreme importance in the face of the present complex and grave problems of human relationships in our country. We agree with your characterization that these problems have reached serious crises proportions...the most serious our country has ever faced.

Previous to and since the filing of our brief with your Commission in the month of June last year, we have made a concerted effort to become acquainted with and to debate the terms of this crises as we understand them.

The strongest point of unanimity expressed agreement with what we consider to be the crux of the matter - the second class status of French Canada and, granted, in varying degrees, agreement with the position stated in our brief, that ways and means must be found to recognize and make secure the historically correct status of French Canada as a nation; as one of two nations within the geographical boundries of Canada. We have also noticed that the degree of acceptance of this position, grew and continues to grow stronger with each clarification of historical background, of present day conditions; with each step, however small, towards a more objective mass communications media treatment of the aspirations of our French Canadian compatriots.

Of course, it is a short step from a consideration of the identity of French Canadians to the consideration of one's own past, present and future. ...especially for those who are not part of the French or Anglo-Saxon Canadian population of our country...and even more so for those, and their numbers are growing, who are consciously seeking an identity formula.

(more)

In regards to the envolved and concerned Canadians of Ukrainian origin, (and we speak of those with whom we have direct contact...in the main, members and sympathizers of our organization), we are left with the general impression that, while there has been an improvement in mutual understanding between all Canadians, especially noticable since the establishment of this Commission, there is much to be desired in terms of full and unqualified acceptance into the Canadian family, not in spite of but precisely because of, specific cultural backgrounds.

For example: during 1966, Canadians of Ukrainian origin will celebrate 75 years of contribution towards Canadian life...an event which we look upon with, we feel, justifiable pride and which we want to share with all Canadians. The artistic expressions of the Ukrainian Canadians will naturally utalize, in large measure, the traditional cultural forms of our national group community. We believe that precisely because of this fact, our community will demonstrate its Canadianism at the highest possible level of expression...therefore, unity through mutual understanding because of and not in spite of specific cultural backgrounds.

We mentioned improvements. We can report here that, within the field of our debate, there has been a quick and general acceptance of the proposition that regular school curricula, especially the subjects of history and literature must more objectively reflect the two nation, multi-national group background of Canada; a proposition which we note was reflected in your Preliminary Report. It is to be hoped that this very important idea will be followed up with concrete action as is the case, we have noticed, in some instances in regards to the teaching of the Ukrainian language which, we maintain, should reserve an optional, voluntary character with a credit status.

Our experience since the filing of our brief has also strengthened our conviction that elements of discrimination, mixed with generous portions of political footballing in relationship to the national groups still exsists. For example; over a year ago our Association was barred from participation in the National Folk Arts Council - a body set up with Federal Government financial and moral assistance to organize and co-ordinate official Centennial celebrations in the field of the folk arts. Our previous suspicions of

(more)

political favoritism have only been strengthened by the evasive, buck-passing and even non-existent answers in response to our repeated representations on this matter. We are left to conclude that, at least in the vital area of federal policy, it is the size of the vote that can be swung and the color that others presumptuosly attach to your political philosophy that are all-important, (even in Canada's birthday celebrations!) and that the oft-repeated, grandious recent election campaign phrases urging unity and understanding are but colorful window dressing hiding intentions to maintain the status quo.

What really worries us is the fact that, while all forms of discrimination are unanimously dammed, as exemplified by public reaction upon exposure to the shameful conditions surrounding the Indian and Eskimo peoples, this cancer continues to sap the health and vitality of our country. However, there is reason for optimism. If Canadians from all walks of life would follow the example set by this Commission in respect to affording equal opportunity for participation in the affairs of our country, then we will have taken a long step towards the true unity that we speak of in our brief; i.e. - "a unity born of mutual respect and trust based on unbaised knowledge of each other - a unity that will encourage the best candidates for the type of citizens that Canada needs...men, women and children who are proud of their past, at harmony with their fellow Canadians and confident in the future".

* * *

Respectfully submitted on behalf of the National Executive Committee, Association of United Ukrainian Canadians by:

W. Harasym, Spokesman & Assistant Secretary,

M. Korol, President

N. Hrynchyshyn, Member

THE STUDENT MILIEUX

Brief submitted to the Royal Commission on Bilingualism and Biculturalism.

J. CHARLES BARKER

1112 Biermans-Moraud

Université Laval

January 7, 1964

THE STUDENT MILIEUX

The expression "Two Solitudes" can be used to describe the student milieux in Canada. Language provides a barrier which causes the nearly total division of students into English and French-speaking groups. The three largest universities in Quebec -- Université de Montréal, McGill University, and Université Laval -- are, to a large extent, unicultural. Dialogue between English- and French-speaking students is rare. Exchange programmes are uncommon. English-speaking student associations have little contact with corresponding French-speaking associations. The small numbers of French-speaking students studying at McGill and of English-speaking students at the Université de Montréal and Laval reveal the low degree of exchange between the two cultures. In 1962-3, there were 216 French-speaking students at McGill representing 2.8% of the total student body, and there were 64 English-speaking students at the Université de Montréal representing 1.15% of all students. At Laval, in 1963-4, the corresponding figures are 50 and 1%. 1 It is thus possible to conclude that Canadian students tend to form highly unicultural groups.

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1. These figures were obtained by a study of the student directories (bottins des étudiants). The figures are approximate because of the difficulty of determining the maternal language by means of the name alone.

RECOMMENDATIONS:

1. The institution, through the Canada Council, of a special "Bicultural Fund". This fund could be used to further the knowledge of the other principal culture particularly in unicultural parts of the country, to promote cultural exchanges, and to aid students studying in their second (officially Canadian) language.

2. The institution of an inter-provincial Bicultural Committee with the objective of improving the study of the second principal culture in the educational systems of Canada.

J Charles Barker

J. CHARLES BARKER, A.B.

No.: 750-419

AUTHOR: Mrs. Winifred G. Barton
3045 Otterson Drive
Ottawa 10, Ontario.

Brief of 3 pages; 4 recommendations

REMARKS OF ANALYST:

The author's thesis could be summarized by using her own words: "Building a harmonious bi-lingual and bi-cultural society is a reasonable concept only if the foremost stress is placed upon teaching 'Canadian first' - and racial origin relegated to an interesting facet of ancestry."

Due to its brevity, this brief has not been summarized by the analyst. The list of recommendations could serve as a summary.

ATT.: RESEARCH

TABLE OF CONTENTS:

The author: - serves as Secretary of the Ottawa Branch of the Canadian Authors' Association. "The Canadian Authors' Association is in no way connected with this submission".

CONFIDENTIAL

BACKGROUND PAPERS

562B - 750-419

Winifred G. Barton

OTTAWA

A. INFORMATION

1. PERSONAL NOTES

a) Private individual

b) Book published - The Inner Power which advocates "introspection and self-improvement".

c) Author is non-Christian.

d) Member - Canadian Authors' Association.

e) Secretary - Ottawa Branch, C.A.A.

2. NOTES ON PUBLICATIONS

a) in her book, The Inner Power, the author says that she has already visited a planet peopled with beings superior to earthlings.

B. RESEARCH SECTION

No comments

C. PROGRAM AND LIAISON READERS

(1) You recommend that bilingual kindergarten schools be established and operated by Social Service Groups. Why should these schools not be part of the public educational system?

12-2-65

ROYAL COMMISSION ON BILINGUALISM & BICULTURALISM

Honourable Gentlemen:

This brief relates to item (2) of the Commissions' enquiry:

In conclusion it is recommended:-

1. That Canada's major cultural groups encourage pride in being Canadian first and seek to develop a new, all Canadian Constitution.

2. That bi-lingual Kindergartens be organized by Social Service Groups, where mothers could voluntarily take their children to play and mix with other pre-school aged children in a relaxed, informal atmosphere, in order that fluent bi-lingual conversation patterns be established before adult ego patterns develop to hamper the insight of these young Canadians.

3. That Christianity, Canada's major religion, be emphasised in practice rather than preaching with the possible long term hope of forming a non-denominational Christian Church of Canada.

4. That Canadians look forward; concentrate on the unity of future generations; aim to make their heritage one of harmony.

Respectfully submitted,

Winifred G. Barton (Mrs.)

Winifred G. Barton (Mrs.)

With reference to item (f) on page 2 of the Commissions' instructions concerning the preparation of public briefs which reads:-

(f) Associations or institutions who submit briefs should include an outline of their organizations objectives and the size of its membership, in the case of an association.

I respectfully submit an outline of objectives. There is no official membership or group involved here - rather I have letters and comments from readers of my book THE INNER POWER (CANADIANA 1964, March issue - Under Philosophy - item 133 on page 190, C64-998) from which to draw opinions. Some readers agree in part, others in whole with the objectives outlined therein. All agree that the development of individual integrity and rejection of biased, antiquated opinion is essential in developing humanity. This is the prime objective - achieved by introspection and action for self improvement to replace time formerly spent in observing the inadequacies of others. It is also advocated that forthright speech replace diplomatic manoeuvering.

I have no affiliation with any group other than the Canadian Author's Association, for which I serve as Secretary of the Ottawa Branch. The Canadian Authors' Association is in no way connected with this submission.

At the time of its birth a Canadian baby is totally unaware of any racial origin or language; such awareness is implanted in the young mind by the parents and the environmental conditions in which the child grows.

During the early formative years, acquiring pride of origin is not in itself an unhealthy attitude; but unless this is taught in such a manner as to preclude suspicion towards those of different cultural backgrounds it results in adult bias - acompletely retrogressive element, which attempts to justify its opinions by depreciating others.

It is not suggested that this is always a conscious thought process, rather a subconscious distrust manifested by subtle insinuation. Each human being is to a greater or lesser degree the victim of his own subconscious mind which underlies all thought and action without his knowledge. It is therefore almost impossible for todays adults - educated largely along sectarian lines - to achieve true perspective.

Thus it is virtually impossible for the Gentlemen of the Commission to satisfy all parties at the present time. However, if a sincere effort could be made to outline a progressive path for future Canadian generations, sacrifices on the part of multi-origin pride will not have been made in vain.

Primarily a unified national consciousness must be secured.

Building a harmonious bi-lingual and bi-cultural society is a reasonable concept <u>only</u> if the formost stress is placed upon teaching "Canadian first" - and racial origin relegated to an interesting facet of ancestry.

It is a comparatively simple matter to learn a language other than the mother-tongue in the preschool period. This could be best achieved by the formation of Bi-lingual Kindergartens operated by responsible Social Service Groups. Any mother wishing bi-lingualism for her children could leave them for a few hours each week at such a school to mix and play with other infants. This grounding would later take the sting out of grammar and formal language education; if taught young enough the children would learn to think in either language - and bi-thinkualism is, after all, the key to understanding.

While every effort should be expended to encourage this type of education it should at all times be a voluntary decision on the part of participating parents, and controlled by scientifically trained social workers.

While the limitations of the Commissions' enquiry is respected, it would seem futile to ignore the deeper aspects of this problem which confronts our nation at the present time. From a philosophical aspect it would appear that the Commission is being asked to provide a palative program designed to alleveate immediate pressures without even being permitted to scratch the surface of the basic cause of division - that of religious opinion within Canada.

As non-christians we find this a strange phenomena. Surely it was intended that the adult bias previous mentioned must logically meet defeat in the teachings of Christianity - or fraternity; Whereas it would appear that denomination encourages division; again not overtly - rather seeking self justification by subtle depreciation of dis-similar viewpoints with disruptive rather than constructive results.

In professing adherence to one line of thought while practising another our nation is guilty of hypocracy. Every avenue of exploration among my associates has led to this same conclusion.

The realistice approach is to face facts rather than shadows. Unhampered intermarriage between Canadians of different backgrounds could consolidate national unity. This solution would be faciliated by the formation of a Christian Church of Canada which could provide a solid foundation on which to develop a great nation.

As adults of course, it would hurt to relinquish deep rooted custom .... but the future belongs to tomorrows young Canadians; they will reap the peace and harmony of a unifed Canada which we can formulate; their insight will surpass our own if they can be freed from the burden of antiquated opinion. To this end, is the possible foundation of a non-denominational Canadian Church so hard to contemplate:

Canada's Centenniel approaches. Even now our infant nation is frustrated by internal division - will the gap be closed or widened - that is the question. Cyprus might stand as a horrible example of the possible consequences of uncompromising attitudes.

Can we not strive to sever the bonds of ancestral pride and build on ideals of equality, brotherhood and unity - with the quaint blending of multi-culturalism and bi-lingualism to enhance the new ALL CANADIAN culture.

W.G.B.

MRS. WINIFRED G. BARTON
3045 Otterson Drive
Ottawa 10, Ontario

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 770-703

Hon. Frank L. Bastedo and
Hon. P.H. Gordon, Q.C.

VANCOUVER

A. INFORMATION ON ORGANIZATION

Bastedo is a former Lieutenant Governor of the province of Saskatchewan.

B. QUESTIONING OF WITNESS(ES)

General — What recommendations do you make for the future of Canada? You say on page 22, "Would it be asking too much of those who are agitating for more "French language rights" in Canada, ... to be thankful they are citizens of this great country ..." Is that all?

General — You reject the idea of an "equal partnership". What do you understand that term to mean? Do you think the relations between English speaking and French speaking Canadians is satisfactory?

C. RESEARCH SECTION

p. 6 — Mr. de Lothinière Harwood states that he was confident that the union would not force French Canadians to lose their nationality or their language. There is nothing in the Debates that I know of to suggest that French Canadians would have to give up being French Canadian. It was hoped that they would be both French Canadian and Canadian, i.e., that mutual cooperation and compromise could be worked out.

p. 20 — By the same token, English has no right to be used as a language of instruction in Quebec.

22-4-65

Rapport sur le centre culturel
Présenté par l'AUCSB

Introduction

En présentant ce rapport, les étudiants du collège de Saint-Boniface veulent manifester un désir très vif de voir assurée l'épanouissement de leur culture canadienne-française.

L'an passé, un centre culturel fut proposé à la ville comme projet de Centenaire. Ce centre, selon les étudiants, deviendrait une expression d'aspirations canadiennes françaises les plus authentiques. En somme, ce centre pourrait devenir le pivot de la culture française au Manitoba.

I - Culture

La ville de Saint-Boniface reste un des seuls milieu urbains dans l'ouest canadien qui a su garder un certain caractère canadien-français.

Plusieurs faits manifestent le désir qu'ont les gens de Saint-Boniface d'une culture canadienne-française intensifiée: le succès épatant des concerts organisés par l'association Québec-Manitoba; les représentations du cercle Molière (dans le sous-bassement de la basilique!); l'exposition des peintures (qui eut lieu dernièrement au sous-bassement de la bibliothèque publique!); l'intérêt remarquable des jeunes pour le programme "Tous les garçons, les filles"... C'est dire que les gens se sont éveillés au besoin pressant d'une culture vivante. Un centre culturel marquerait une étape décisive dans la diffusion de notre culture.

L'avenir est entre les mains des jeunes. Si les jeunes ne sont pas formés pour rapprocher intégralement la culture à leur vie, s'ils ne rapprochent pas leur mode de vie à une partie essentielle de leur être, s'ils ne sont pas amenés à choisir la culture canadienne-française plutôt qu'à l'accepter, ils sentiront l'existence d'une certaine culture en eux, vague et superficielle, et ils perdront le goût de s'identifier à leur culture propre.

Nous, les étudiants du collège de Saint-Boniface, croyons que le problème est aigu et qu'une solution est pressante. Nous croyons que notre culture doit être mise plus en évidence pour

tous: pour nos jeunes surtout, pour nous-mêmes, pour tout le monde. Il nous faut, à Saint-Boniface, plus qu'un système bien établi d'institutions et préservé par les traditions; il nous faut plus qu'un collège accréditant un "b.a." (fait remarquable: plusieurs des finissants du collège ne croient pas pouvoir s'épanouir suffisamment ici et ils s'en vont vivre au Québec...); il faut plus qu'un poste de radio ou d'un journal français.

Un souci plus grand de culture s'est éveillé dernièrement. Il faut alimenter ce souci avant qu'il ne disparaisse. La solution? Etablir à Saint-Boniface un centre qui caractérise et unit les goûts et tendances dans notre formation canadienne-française.

Nous proposons quelque chose. C'est facile de proposer lorsque l'on s'attend à recevoir beaucoup en retour. Nous attendons beaucoup d'un centre culturel: d'abord, un centre où nous pouvons goûter des spectacles du cercle molière,et de L'AQM, des soirées de variété, etc.; un centre où nous pouvons nous rendre pour participer pleinement aux expressions concrètes de notre propre culture, une culture manifestement riche.

Mais nous, les collégiens, ne comptons pas seulement "recevoir" du centre culturel. Nous espérons pouvoir participer activement aux manifestations culturelles du centre:

- en présentant des pièces de théâtre organisées par "La Roulotte" (mouvement théâtral qui s'est formé cette année au collège);

- par des conférences d'orientation (pour tous ceux qui sont intéressés et non seulement pour les collégiens);

- en offrant au publique des soirées de variétés...
- des films français.

C'est dire que nous ne considérerions pas un centre culturel comme un édifice ordinaire. Il serait un lieu où nous retrouverions une partie de nous-mêmes et où nous pourrions goûter aux richesses les plus fondamentales de notre culture canadienne-française.

II - Le centre culturel

Voici notre conception d'un centre culturel véritable:

Ce centre culturel devrait assurer l'épanouissement de toutes les dimensions dites culturelles:
-loisirs;
-arts;
-littérature.

Ce centre, selon nous, devrait avoir un caractère complètement canadien-français. Ceci veut dire que ce centre offrirait des spectacles français (d'où la nécessité première d'avoir un théâtre dans le centre) et permettrait une exposition facile de nos expressions françaises (d'où la nécessité d'avoir les facilités pour les expositions de peintures...). Ces spectacles ou expositions seraient ouverts à n'importe quel groupe ethnique qui désire s'enrichir de notre culture.

Ce centre devrait occuper et intéresser nos jeunes par l'accès facile qu'il offre aux jeux de toutes sortes (quilles, ping-pong...) et par un système de loisirs éffectif (salle de musique, salle de détente...).

Enfin, ce centre peut encourager un épanouissement littéraire s'il facilite un certain nombre de conférences, de films, de revues...

III - Le financement

Nous sommes d'accord avec les organisateurs du centre culturel pour soumettre le plan suivant pour le financement:

Le centre serait construit en plusieurs étapes:

1 étape: Théâtre,
Jeu de quilles,
Salles spéciales.

Coût: $350,000.00.

Financement: $ 50,000.00 de la ville pour le terrain du cercle ouvrier
$ 50,000.00 disponible par le cercle ouvrier.
$100,000.00 des franco-manitobains (dons)

La balance serait payée par des octrois fédéraux et par des octrois de la province du Québec (ministère des affaires culturelles).

2 étape: Cuisine française,
plusieurs salles...

Dans la première étape, l'on compte beaucoup sur l'aide financier des franco-manitobains eux-mêmes. Cette étape ne serait réalisable que si les gens sont prêts à supporter entièrement l'idée d'un centre culturel.

Conclusion

La construction d'un centre culturel serait sûrement un des atouts les plus éffectifs pour des canadiens-français qui cherchent dans leur propre milieu un moyen d'expression de leurs richesses culturelles.

L'existence de ce centre culturel à Saint-Boniface inciterait chez le canadien-français le désir de trouver ici son épanouissement culturel.

Ce centre culturel serait une école de culture pour le Canadien-français et un point de grand intérêt pour tous.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 750-455

Mr. R.G. Babion
Fort William, Ont.

WINNIPEG

A. INFORMATION ON INDIVIDUAL

Author, is the head of the history department at Lakeview High School with 28 years experience in the elementary and secondary schools of Ontario both as a teacher and a principal.

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 1 para. 3	Q. 1	Est-ce que l'aspect économique est le seul ou le plus important critère sur lequel vous vous basez lorsque vous dites que la séparation du Québec n'est pas souhaitable?
p. 2 para. 5	Q. 2	Vous suggérez que la langue française soit enseignée obligatoirement aux niveaux des 7, 8, 9 et 10e années; vous n'êtes pas sans savoir que l'éducation scolaire est sous juridiction provinciale et que de ce fait, la majorité des Canadiens français hors du Québec ne peuvent recevoir leur instruction en français; croyez-vous que le gouvernement fédéral devrait agir d'une façon quelconque?
p. 2 para. 5	Q. 3	Vous suggérez que les Canadiens encouragent les personnes qui ne sont ni de descendance anglaise ni de descendance française à promouvoir l'enseignement de leurs langues dans les écoles après les heures de classe; est-ce que ces groupements devraient recevoir l'aide d'un gouvernement, soit provincial ou fédéral?
p. 3 para. 6	Q. 4	Il est évident que vous attachez beaucoup d'importance à l'enseignement de l'histoire du Canada pour l'édification d'un pays uni et vous recommandez quelques changements au curriculum de l'Ontario; croyez-vous que la Commission royale d'enquête sur l'enseignement de l'histoire que vous suggérez puisse être tout indiquée pour rédiger un manuel d'histoire qui serait acceptable aux deux parties?
p. 6 para. 15	Q. 5	Pour que les médiums de communication puissent enseigner au peuple l'histoire de ses héros canadiens qui ont contribué au développement de ce pays et de l'humanité, il faudrait que ces moyens de masse soient tous d'accord quant au sujet traité; comment entrevoyez-vous la création d'un organisme qui serait chargé de coordonner les travaux de cette oeuvre?

July 21, 1965

NO.: 750-455

TITLE: Brief Submitted to the Royal Commission on Bilingualism and Biculturalism by

AUTHOR: Mr. R.G. Babion,
707 Linwood Crescent,
Fort William, Ontario.

Brief of 6 pages; No formal recommendations but 3 suggestions in body of brief.

REMARKS OF ANALYST: The author of this brief is the head of a high school history department with 28 years experience in the elementary and secondary schools of Ontario, both as a teacher and a principal. His thesis is that "we can and must do something to make Canadians of non-French culture more aware of and appreciative of French culture" while making all Canadians more aware of the whole of the Canadian heritage. He advocates making conversational French compulsory in all Canadian schools from grades 7 to 10 and "French" optional from grade 11 to 13. With the possible exception of Ukrainian in Saskatchewan he is opposed to third languages as part of the curriculum. Some doubt is expressed as to the objectivity of Canadian History courses across Canada. He would have students taught more Canadian history and this he would make wider ranging and more critical than it is now. It is felt that British history is stressed to the disadvantage of that of France and non-European, non-North American areas. He suggests a Royal Commission to study the teaching of Canadian and world history in all Canadian schools. The mass media have failed to promote an interest in Canadian history. Canadians should be made more aware of the numerous Canadians who have contributed, and are contributing, to Canada and the world in all fields of endeavour.

ATT.: RESEARCH

paragraph 3, page 2: "I am informed from a reliable source that this exodus (of the intellectual and technical elite because of fear of separatism) has already begun." - Have there been any studies of recent emigration from Quebec and of the motives of the emigrants?

paragraph 12, page 4: List of the History courses as prescribed by the Department of Education of Ontario for grades 7 to 13 inclusive.

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BRIEF SUBMITTED TO

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Mr. R. G. Babion
707 Linwood Crescent
Fort William, Ontario
June 23, 1964

1) I respectfully submit this brief for your thoughtful and careful consideration. I was present at the evening session of the Royal Commission at Lakehead College and resolved at that time to submit a brief. May I compliment you upon the atmosphere of the evening session. Personally, I can see nothing but good coming from the work of the Commission. I appreciate, too, the opportunity afforded to interested individuals to express their thoughts to the Commission on this very vital matter to the health and unity of our nation.

2) I am the Head of the History Department at Lakeview High School in Port Arthur, a teacher of elementary school for nine years and of secondary school for nineteen years. I was principal of two secondary schools in Ontario for a total of six years. It is with the point of view of an historian and educator that I express the ideas below:

3) If the province of Quebec were to separate itself from the rest of Canada two poorer, weaker nations would replace the Canada of today. Surely our forefathers and this present generation of Canadians have not laboured in vain during this past century to create a united, prosperous, democratic, Christian nation! There is room on this North American continent for two experiments in democracy, United States and Canada! If the separatists of Quebec should be successful in their aims, will the Maritime provinces decide that economic pressures compel them to become part of United States? I doubt whether the new nation of Quebec could survive. If separation of Quebec should be realized its national expenditures would likely be more than it could bear. Many of its best brains and hands and much of its

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capital would leave prior to or shortly after separation. I am informed from a reliable source that this exodus has already begun. The new state of "Quebec" would have to be bilingual in order to do business with Canada and the United States.

4) Since I believe in keeping the province of Quebec in the Canadian Federation, what can be done to make more "Quebecers" feel that they are part of Canada? I sympathize with their assertion that the Anglo-Saxon culture is more dominant than French culture in Canada today. I think that our growing industrialization, commercialism and Americanization make this inevitable. However, I think we can and must do something to make Canadians of non-French culture more aware of and appreciative of French culture.

5) Re Languages

Since language is the vehicle of a culture we should, through our several provincial departments of education, make Conversational French a compulsory subject in grades 7, 8, 9 and 10 and French (less formalized, with a greater accent on conversational aspects) an optional subject in grades 11 to 12 or 13 inclusive. English should receive the same treatment in schools where French is the language of instruction. Although people of non-English and non-French cultures make up a third large group in Canada, I do not think we should put their languages on the school curriculum unless it be Ukrainian in Saskatchewan. We seek unity through diversity, but the adding of more languages to an already crowded curriculum would create more problems than it would solve. It would tend to divide our people rather than unite them. Since we presently have difficulty procuring qualified bilingual teachers of English and French we would augment our problem to find teachers of Ukrainian or Finnish or German or Polish etc., who were also equally competent in English or French. Let the people of the third cultural group teach the language of their European or Asiatic homeland in their homes or halls after school hours, and let us encourage them to do so.

...3

6) Re History

The study of Canadian history is very significant in the development of a true Canadianism. There is no readon why Canadian history cannot be made one of the most interesting of school subjects. Our nation's history is colourful and dramatic and can be taught so that students sense its colour, drame and importance. Teachers should be encouraged to read widely and deeply, to travel, to encourage their students to do the same and to express their ideas about Canada yesterday and today. Lessons should be taught by various means: research, essays, projects, audio-visual aids etc.

7) As a teacher of Canadian history in Ontario I wonder if the subject is taught similarly in all parts of Canada. Are the textbooks, reference books, and teachers as objective and unbiased as it is humanly possible for them to be? When teachers comment upon an historical event with cultural, religious, political or racial implications which may be controversial, do they preface these remarks with the statement: "This is my own personal opinion, with which you may either agree or disagree"? Are students encouraged to seek out prejudice, bias and intolerance in the references they use: books, magazines, newspapers, periodicals and to comment upon them? Is respect shown for the freely expressed ideas and opinions of fellow students?

8) Is Canadian history read and interpreted similarly in all parts of Canada? For example are the following events treated without bias or prejudice in the high schools of Quebec (Roman Catholic and Protestant), Nova Scotia, Ontario, Manitoba, Saskatchewan and British Columbia: Canadian Federation, Louis Riel and the Insurrections of 1870 and 1885, the Manitoba Schools Question of the late 19th century, the Conscription Crisis of 1917?

9) Does the teaching of history in our elementary and secondary schools do justice to all parts of Canada from Newfoundland to British Columbia and the Territories? In other words, are the

students of our Maritime Provinces taught as much about the history of Western Canada as the students in Western Canada are taught about the history of the Maritime Provinces?

10) I should like to relate a personal experience concerning this matter. During the 1940's and most of the 1950's the Ontario Course of Study in Grade 10 called for a year's study of Canadian History. I was teaching at Kirkland Lake Collegiate and Vocational Institute where about 40% of the students come from French-Canadian homes. I found that these students were tremendously interested in Canadian history up to the Peace of Paris 1763; after that date their interest was noticeably less.

11) I know for a fact that the geographical knowledge of Northern Ontario which many people of Southern Ontario have is limited and erroneous. Could not the same hold true regarding not only the history of these areas of the same province but also of the several provinces and territories of Canada.

12) I believe that presently in Ontario we are short-changing our students in the study of Canadian history and that we are putting unwarranted emphasis upon British history. The history courses as prescribed by the Ontario Department of Education are as follows from grades 7 to 13 inclusive:

Grade 7	-	Canadian History from the beginning to 1800
Grade 8	-	Canadian History 1800-1901
Grade 9	-	British History from the beginning to 1901
Grade 10	-	Britain, Canada and United States in the 20th Century
Grade 11	-	World History from the beginning to 1763
Grade 12	-	World History, 1763 to the present
Grade 13	-	Canada and the United States 1700 to the present

History is obligatory from grades 7 to 12 inclusive and optional in grade 13.

Canada was founded by the French and acquired by the British by right of conquest. Western Canada was settled largely by the people of Eastern Canada and people from the British Isles, the continent of Europe and United States. Although it is true that the pupils of grade 7 are taught the history of French Canada they do not deal with this aspect of our history again unless

they take history in grade 13 or at university. Grade 10 students, even the best, find the present grade 10 course confusing, repetitious, too lengthy and inadequate as far as Canada is concerned. We spend a whole year on British history and only a fraction of a year upon French history. This, I think, is unfair to the French-Canadians and is evidence of British bias in Ontario. In my view we should amend our programme of history studies in Ontario in the following manner:

Grade 9	-	Canadian History 1901 to the present
Grade 10	-	World History from the beginning to 500 A. D.
Grade 11	-	World History 500-1850
Grade 12	-	World History 1850 to the present
Grade 13	-	The addition of another optional course in history - Latin America and the Far East.

13) I advocate the above changes for the following reasons:

a) More time will be given teachers and students to study history more deeply in grades 9 to 12 inclusive and more widely in grade 13.

b) This would remove the existing Ontario bias toward British history but at the same time deal adequately with both the important British and French contributions to Canadian and world history. More time could be given to British and French history in grades 11 and 12 than is possible presently in those grades.

c) The suggested revision would give a clearer and more understandable picture of British, French and European history by putting them in a world setting.

d) Canadians generally lack a knowledge and appreciation of the cultures and history of Mexico, Central America, South America, Russia, China, Japan and India, parts of the world with which Canada is becoming vitally concerned economically and politically. We must in democratic Christian Canada deal with these peoples in an understanding and reasonable manner.

14) Personally, I should like to see, with the approval of the provinces, a royal commission to study the teaching of history

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in Canada to include not only the teaching of Canadian history but world history as well.

15) Mass Media

Our media of mass communication with few exceptions are doing very little to promote an interest in Canadian history on the part of the general public. This is true of radio, television, newspapers and periodicals. Canada has produced and developed many outstanding benefactors to Canada and to mankind: Frederick Banting, Charles Best, Sir William Osler, Bliss Carman, Tom Thompson, Stephen Leacock, Clarence Gagnon, John A. Macdonald, Wilfrid Laurier, J. S. Woodsworth, Lester Pearson, Emily Carr, Barbara Anne Scott, Marilyn Bell, Maurice Richard, Mary Pickford, Raymond Massey, Lorne Green, Sir Ernest MacMillan and Dr. Healey Willan to name only a few. Let our radio and television Programs, newspapers and magazines tell Canadians the stories of these people and others who have built and are building the Canadian nation and making their contribution to a better world!

16) I have set forth my ideas as to weaknesses in the realization of a higher degree of national unity in the fields of the study of languages and history and how these weaknesses may be lessened if not eliminated. I trust that these thoughts may make some contribution to the cause of national unity.

CONFIDENTIEL

DOCUMENTS PREPARATOIRES

Mémoire #: 740-222
Raymond Barbeau
MONTREAL

A. RENSEIGNEMENTS SUR L'INDIVIDU

a) né à Montréal en 1930;

b) fils de Victor Barbeau, fondateur de l'Académie canadienne-française;

c) diplômes: licencié en droit de Chicago
doctorat en lettres de la Sorbonne.
doctorat en psychologie à Londres;

d) professeur de français à l'Ecole des Hautes Etudes Commerciales de Montréal;

e) auteur des ouvrages suivants:
J'ai choisi l'indépendance
Un prophète luciférien, Léon Bloy
La libération économique du Québec
Le Québec est-il une colonie?

f) fondateur de "L'Alliance Laurentienne", mouvenemt indépendantiste incorporé en janvier 1957; l'Alliance cesse d'exister en décembre 1962 avec la fondation du "Parti républicain du Québec" dirigé par monsieur Marcel Chaput et auquel l'Alliance Laurentienne donne son appui; le 6 novembre 1963 monsieur Barbeau se dissocie publiquement de Marcel Chaput et du PRQ;

g) de 1957 à 1962 monsieur Barbeau est directeur de Laurentie, revue de l'Alliance Laurentienne dont le dernier numéro paraît en octobre 1962.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

p. 1 para.2 (1) "Cette impossibilité que connaît le Québec d'établir les changements qu'il désire et qui sont fort légitimes car ils correspondent aux nécessités les plus graves, fait que les jeunes québécois entrevoient la nécessité, inadmissible autrement, de recourir à tous les moyens pour libérer leur patrie asservie au joug étranger."

I. En plus d'être une acceptation du terrorisme, cette affirmation nie tout le processus constitutionnel. La démocratie canadienne est-elle pourrie à ce point qu'elle force les Canadiens à recourir à la violence?

p.2 para.4 (2) "Comme il y a encore plusieurs Québécois qui semblent croire au fédéralisme et au fédéralisme canadien en particulier ..."

2. De l'avis de l'auteur, est-ce une majorité ou une minorité des Québecois?

Minorités (3) Quel sort est réservé aux minorités dans la nouvelle confédération proposée?

RESEARCH SECTION

1. QUESTION FROM PROGRAM AND LIAISON TO RESEARCH

a) p.2 para.4 "En fait, le fédéralisme et le confédéralisme sont des formes rares de gouvernement."

1 - Combien y-a-til de pays fédéraux dans le monde? énumérer

2 - Combien de constitutions fédérales reconnaissent le droit à la sécession à une quelconque des parties composantes de la fédération?

b) ANSWER BY RESEARCH SECTION

a) 1 - U.S. - Canada - Australia - South Africa - Switzerland West Germany - U.S.S.R. - Malaysia - Nigeria - India - Pakistan - Rhodesia - Cameroon - Brézil.

b) à peu près 17: Venezuela - Mexique - Argentine
en principe fédéralistes
en pratique plutôt centralisateurs
probablement pas plus de 20

2 - La constitution de l'U.R.S.S. seulement

~~Vous p~~ Croyez vous que le Québec a droit à la sécession.
- Est-ce que vous voyez la colonisation
- Est-ce que vous voyez, pour les raisons dont ~~vous~~ ~~[illegible]~~ la p. le Q. a droit au point de vue de la constitution

2-3-65

NO: 740-222

TITRE: "La garantie politique fondamentale du Québec.

AUTEUR: Raymond Barbeau,
professeur à l'Ecole des Hautes-Etudes,
Montréal.

Mémoire de 6 pages; .....recommandation(s)

REMARQUES DE L'ANALYSTE:

Vu sa brièveté, le mémoire n'a pas été résumé.

Thèse: La Confédération fut fondée sans le consentement démocratique du Québec.
Québec a droit à l'auto-détermination.
Pour rester dans la Confédération, la nation canadienne-française exige son droit à la sécession dans une nouvelle constitution.

A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES: PAGES

RECOMMANDATIONS:

MEMOIRE:

LA GARANTIE POLITIQUE FONDAMENTALE DU QUEBEC

(Mémoire présenté à la Commission fédérale d'enquête sur le bilinguisme et le biculturalisme)

1 - Les difficultés de tous ordres qui se sont élevées entre les Anglo-Canadiens et les Canadiens français au cours de leur histoire sont nées autour de la personnalité juridique du Québec. Depuis près d'un siècle, les conflits majeurs entre les deux nations au Canada sont venus en grande partie de l'absence de moyens pour le Québec de mettre un terme au statut de province qu'on lui a imposé lors de la création de la Confédération canadienne. Le Québec, en effet, ne peut modifier son statut juridique : d'où des batailles verbales et des situations intenables qui risquent de dégénérer d'ici quelques années en violences de toute sorte.

2 - Si l'un des avantages de la démocratie, c'est de permettre au peuple de changer de gouvernement et de constitution sans effusion de sang, il faut bien reconnaître que le fédéralisme canadien n'est pas démocratique puisque l'Etat du Québec ne peut modifier de lui-même ses relations de province ou de colonie avec l'Etat fédéral et les autres Etats provinciaux. Cette impossibilité que connaît le Québec d'établir les changements qu'il désire et qui sont fort légitimes car ils correspondent aux nécessités les plus graves, fait que les jeunes Québécois entrevoient la nécessité, inadmissible autrement, de recourir à tous les moyens pour libérer leur patrie asservie au joug étranger. Qu'on permette au Québec de s'orienter selon ses modalités propres, à l'intérieur de la Confédération si nécessaire, ou à l'extérieur si c'est la volonté du peuple québécois, et les manifestations de violence que les démocrates déplorent prendront fin au Québec.

3 - Comme nous croyons à la paix et que nous estimons la situation rendue à un tournant dangereux, nous nous permettons de faire une suggestion susceptible de régler, vraisemblablement, le problème politique entre le Québec et le Canada. Nos positions personnelles d'indépendantiste et de républicain québécois sont connues et elles ne sont pas modifiées par cette proposition. Seulement, des personnes assez nombreuses voudraient que la preuve soit faite de la bonne foi des fédéralistes ou, au contraire, de leur mauvaise volonté. C'est ce que nous allons essayer d'éclaircir afin d'aider à la solution du problème politique québéco-

canadien.

4 - Comme il y a encore plusieurs Québécois qui semblent croire au fédéralisme et au fédéralisme canadien en particulier, malgré les énormes difficultés que cette doctrine entraîne, il y a lieu de bien établir les intentions fondamentales, véritables et concrètes, des tenants du fédéralisme, du néo-fédéralisme, du fédéralisme coopératif ou de n'importe quelle autre appellation dont se recouvrira la théorie des partisans du pancanadianisme ou du biculturalisme. Au surplus, bien des sortes de fédéralismes peuvent exister; le seul légitime est celui qui sera mutuellement accepté. En fait, le fédéralisme et le confédéralisme sont des formes rares de gouvernement. En grande majorité, les peuples préfèrent la forme unitaire : un peuple, une patrie, un pays, une nation, une langue. Il n'est nullement établi qu'un gouvernement binational à Ottawa puisse satisfaire à la fois les Anglo et les Franco-Canadiens. On devra se souvenir de l'échec cuisant de l'Acte d'Union avant de proposer des structures politiques pour encadrer le biculturalisme.

5 - A tout événement, lorsqu'un peuple a manifesté son intention formelle et sa volonté explicite de vivre en communauté de langue, de culture, d'économie, d'intérêt avec un autre peuple, il faut reconnaître qu'il y a certains avantages à vivre ainsi dans des structures politiques fondées sur le vrai fédéralisme, expression de la modération, de la concession, de la bonne entente entre les peuples. Ce fédéralisme, ce vrai et authentique fédéralisme, faut-il le répéter, doit inclure le droit de sécession pour tout membre de la Confédération. Le fédéralisme devient dès lors objectif, il est désiré, voulu pour lui-même non comme une nécessité imposée par les armes ou de l'extérieur; il concrétise dans l'harmonie, l'équilibre, l'amitié, deux ou plusieurs cultures, deux ou plusieurs civilisations qui s'enrichiront mutuellement.

6 - Seulement, et c'est bien là la difficulté majeure, le Québec n'a jamais eu la liberté de choisir sa forme de gouvernement national. Le fédéralisme qu'il a connu, il l'appellerait plus justement et très volontiers du colonialisme, de la dictature, de l'oligarchie, de la domination. Le fédéralisme qu'il connaît encore est la conséquence de sa défaite militaire de 1760. L'Acte de Québec de 1774 lui avait

à peine laissé quelques droits à la vie; l'Acte constitutionnel de 1792, dans un esprit de séparatisme légitime, sépara l'Ontario du Québec et donna ainsi une patrie au Canada anglais. En 1840, le Québec fut encore victime de ses conquérants et on supprima tous les droits du Québec, tous les droits importants du Québec jusqu'en 1867, année où la Confédération fut fondée sans le consentement démocratique du Québec. C'est le vice fondamental de la constitution actuelle du Canada. Le peuple n'a jamais consenti formellement, et selon la pratique habituelle lors de l'adoption d'une constitution nationale, à être gouverné de la manière qu'il l'est depuis 97 ans.

7 - Le gouvernement fédéral s'il est légal n'est pas légitime puisqu'il ne s'est pas appuyé dès l'origine sur la volonté populaire. Les institutions qui dirigent le Canada et plus particulièrement le Québec n'ont pas été créés par le peuple, avec l'accord du peuple. La constitution canadienne n'a jamais été votée par le peuple. Aucune institution fédérale n'a reçu la sanction populaire par référendum ou plébiscite. Cette tare, la Confédération ne pourra jamais s'en départir, sauf en donnant au peuple l'occasion d'exprimer son choix sur la forme de gouvernement qu'il désire foncièrement. Ce référendum devra se faire, d'une part, chez les Québécois et, d'autre part, chez les Canadiens à l'exclusion des Québécois.

8 - Cette constitution à venir devrait être, cette fois, acceptable aux deux nations qui coexistent au Canada. Et pour qu'elle donne satisfaction aux Canadiens français, plus précisément aux Québécois, elle devra offrir des garanties solides, inviolables, intangibles que les deux nations pourront vivre en toute amitié, dans la paix, la concorde, le progrès, et le respect mutuel. Cette garantie constitutionnelle que les Canadiens français exigent leur est dictée par la connaissance de l'histoire. Elle est parfaitement justifiée et personne au Canada ne pourra dire qu'elle lèse quiconque. Cette garantie est la suivante : POUR RESTER DANS LA CONFEDERATION CANADIENNE, LA NATION CANADIENNE-FRANCAISE EXIGE QUE SON DROIT A LA SECESSION SOIT INSCRIT DANS LA CONSTITUTION NOUVELLE, COMME GARANTIE QUE SES DROITS NE SERONT JAMAIS VIOLES.

9 - Le droit à l'autodétermination du Québec ne peut être nié par les esprits démocrates. Comme toute nation authentique, le Québec pourra toujours se prévaloir de son droit fondamental à diriger ses propres destinées nationales.

10 - Si les Anglo-Canadiens et leur gouvernement national d'Ottawa veulent prouver qu'ils sont vraiment sincères lorsqu'ils affirment qu'ils reconnaissent des droits égaux aux deux nations fondatrices du Canada, ils n'auront pas d'objection à reconnaître cette égalité en permettant au Québec de se retirer de la Confédération si cette dernière lèse les droits de la nation québécoise ou de la nation canadienne-française. De cette façon, la libération politique du Québec pourrait se faire démocratiquement, constitutionnellement et de gré à gré, son retrait ayant été prévu au cas où le Québec ne voudrait plus rester membre d'une Confédération qui ne le respecterait plus ou qui ne ferait plus son affaire pour une raison ou pour une autre.

11 - Il n'y a rien de si extraordinaire à une telle proposition, car toute confédération véritable repose évidemment sur la libre acceptation des termes de l'entente constitutionnelle, de part et d'autre. Or, la constitution de 1867 n'a pas prévu de mécanisme d'abolition de l'entente entre le Canada français et le Canada anglais. C'est une lacune extrêmement grave. Et aucune constitution nouvelle ne devra être acceptée par le Québec, quelle que soit la forme nouvelle de son gouvernement, si cette clause résolutoire n'est pas explicitement et intégralement incluse dans la constitution fédérale, bi-nationale ou confédérale. Le fait pour le Québec d'être une République libre ou associée, un Etat libre ou associé, un Etat national, bi-national ou pluri-national, un Etat monarchique ou provincial, etc., ne change en rien la nécessité absolue d'un référendum auprès de la population québécoise. Et si le Québec est associé, de quelque façon que ce soit, au Canada, il faudra inclure cette clause de retrait du Québec, et toute les modalités et conditions, dans toute constitution, entente, pacte et contrat. Il faut prévoir le cas où le Québec ne sera plus satisfait des structures fédérales et des ententes intervenues entre lui et le gouvernement fédéral et vice versa. Toute constitution doit s'adapter aux nouvelles

conditions de vie des peuples et ne pas être un carcan qui empêche les peuples de vivre selon leur volonté et leurs intérêts nationaux.

12 - La situation deviendra désormais intenable si les Anglo-Canadiens refusent de reconnaître le droit du Québec à l'indépendance, advenant son insatisfaction grave, insatisfaction qui pourrait être jugée d'ailleurs par un référendum tenu auprès du peuple québécois par le gouvernement québécois, ou des observateurs des Nations-Unies, ou encore une cour internationale de justice. En effet, en cas de refus d'inscrire le droit de retrait du Québec de la Confédération, les Anglo-Canadiens feront la preuve finale que les indépendantistes ont raison de prétendre que la nouvelle confédération sera un leurre et une imposture. Car si les Québécois font de nouveau confiance aux Anglo-Canadiens et que ceux-ci ne respectent pas toutes les clauses de la nouvelle entente, comment l'Etat du Québec pourra-t-il obtenir justice ? De graves conflits renaîtraient encore entre les Canadiens français et les Anglo-Canadiens.

13 - La création d'un tribunal mixte fédéral-provincial n'offrirait certes pas suffisamment de garantie de respect des droits du Québec. Comment alors le Québec pourra-t-il arrêter l'exploitation de ses citoyens par un autre gouvernement? Comment la nation canadienne-française pourrait-elle se défense ? Quelle arme politique offensive ou défensive le Québec pourra-t-il utiliser pour mettre à la raison ses adversaires ? Aucune, sauf l'esprit de justice des Anglo-Canadiens qui se prouvera, pour une fois, dans l'établissement d'un processus de retrait du Québec de la Confédération. En toute justice et en toute équité, il va falloir que la constitution nouvelle du Canada, si jamais le Québec ne devient pas une République autonome et libre, contienne un article stipulant que le Québec est une nation et que la garantie du respect de ses droits est fournie par le privilège reconnu de mettre fin à la nouvelle entente quand bon lui semblera et selon certaines techniques à déterminer.

14 - En supposant que la Commission d'enquête sur le bilinguisme et le biculturalisme décide de ne pas donner suite à cette recommandation, toute la population du Québec comprendra que les Anglo-Canadiens

et les Canadiens français fédéralistes nous font présentement des promesses de bonne entente, de respect, d'égalité qu'ils ne veulent pas tenir. Les centralisateurs et les adversaires du Canada français vont évidemment s'opposer à un tel projet préférant garder le Québec dans l'esclavage, et ils confirmeront ce que les indépendantistes soutiennent : les Anglo-Canadiens ne croient pas au fédéralisme, c'est un mot qui déguise un néo-colonialisme anglo-canadien. La parole est donc maintenant laissée aux fédéralistes. On pourra désormais constater si leur opinion politique fédéraliste est largement répandue au Canada ou bien si ce sont, au contraire, les centralisateurs qui dominent.

15 - Par ailleurs, si les Anglo-Canadiens de bonne foi ne réussissent pas à faire reconnaître dans leurs milieux les droits du Québec à l'autodétermination et au retrait de la Confédération, on peut facilement prédire que le Québec prendra tous les moyens pour se libérer de la tutelle d'Ottawa. Cette opinion n'est pas une menace mais une prévision. En esprit de concession, il faudrait aussi bien d'ailleurs permettre au Canada anglais de se retirer de la Confédération pour des raisons analogues à celles qui pourraient être invoquées par l'Etat du Québec, la nation québécoise ou la nation canadienne-française. Ainsi, c'est la justice qui triompherait au Canada et non plus le colonialisme et l'impérialisme.

16 - Le seul moyen de garder le Québec dans la Confédération, si c'est le désir majoritaire de la population québécoise, une fois qu'elle aura été bien éclairée à ce sujet, ou de lui permettre d'accéder au statut de République autonome, libre, démocratique le cas échéant, c'est d'inscrire son droit à la liberté, à la paix et au progrès dans la nouvelle constitution bi-nationale, bilingue, bi-culturelle du Canada. Toute autre formule de concession sera rejetée par le peuple québécois qui refuse de demeurer plus longtemps sous la tutelle d'un gouvernement étranger. La liberté du Québec est un absolu : il sera libre dans la Confédération ou il se déclarera République libre.

RAYMOND BARBEAU,

Professeur à l'Ecole des Hautes Etudes
commerciales de Montréal.

Rosemère, Etat du Québec,
le 24 juin 1964

NO:. 740-206

TITLE: The Student Milieux

AUTHOR: J. Charles Barker
Université Laval

Brief of ....2.....pages ; ....2.....recommendation(s)

REMARKS OF ANALYST: Thesis:

Canadian University students form highly unicultural groups. A special "Bicultural Fund" and inter-provincial Bicultural Committee should be established.

ATT.: RESEARCH

TABLE OF CONTENTS: PAGES

NO.: 770-703

TITLE:

AUTHOR: Honorable Frank L. Bastedo, Q.C. and Hon. P.H. Gordon Q.C.

Brief of 23 pages, no recommendation

REMARK OF ANALYST:

The Terms of Reference of the Commission are based on a wrong hypothesis: there has never been an "equal partnership", according to the authors. Based on various political men's statements and votes in Parliament of Canada and on various statistics, the writers want to prove that French language has no right outside Quebec, Parliament of Canada and the Supreme Court and Exchequer Court. They relate how the privilege of the French language was cancelled from Manitoba and North-West Territories, and how it was refused in Parliament for Saskatchewan and Alberta.

ATT.: RESEARCH Verify:

1-Statements of: p. 1-2 (no French until Section 133) - p. 2 (advocators of Confederation), p. 11 (Geoffrion-Rémillard), p. 10 (Macdonald), p. 13, par. 11 - p. 13, par. 12 (1877 Bill), p. 14, par. 14 (Monk-Bourassa), p. 15, par. 15 (Paquet), p. 16 (Mackell)

2-Texts: p. 3-9, p. 10 (res. 46), p. 13, par. 12 (Mills), p. 14, (Laurier), p. 15 (Lemieux, Lapointe, Fielding, Laurier), p. 16 (Meredith)

3-Votes: p. 4, par. 5; p. 14, par. 13; p. 14, par. 14;

4-Statistics: p. 17, par. 17; p. 18, par. 18, par. 19; p. 19, par. 19; p. 20-21, par. 21; p. 22, par. 24.

See REMARKS OF ANALYST

TABLE OF CONTENTS:

NOTE: One of the authors, Hon. F. Bastedo, is a former Lieutenant-Governor of Saskatchewan.

Par. 1 Both authors wrote to the Commission in October 1963 objecting to the Terms of Reference. F. Bastedo appeared at the Regina hearing, April 30, 1964. (Mr. Gordon was ill). Now both joined in this brief.

Par. 2 The Treaties, Proclamations or Acts of 1760, 1774, 1791 never refered to the use of the French language. The Quebec Act granted freedom of worship to the R.C.'s. The Act of Union said that the English language was to be used in the written or printed proceedings of the Assembly. However either French or English was spoken in the Assembly and before long proceedings were printed in both languages but we can find no reference in any statute to the French language until Section 133 of the B.N.A. Act.

Par. 3 p. 2, 3 Confederation had been advocated over a long period of years by many distinguished citizens: Smith (Quebec), Uniacke (N.S.) in 1800, Sewell (Quebec) in 1815, Robinson (Upper Canada) in 1822, D'Arcy McGee 1855, Galt 1858 and Tupper, 1861.

Par. 4 p. 3 The factors of Confederation were the political "deadlock" in the Province of Canada and the threat of invasion by the U.S. but the inspiration of it was the vision of one great nation from Atlantic to Pacific: British North America.

Par. 5 p. 3, 4 The 1865 motion for uniting the Provinces based on the Quebec Resolutions was approved by a vote of 91 to 33. (Former) Upper Canada: 54 for, 8 against. (Former) Lower Canada: 37 for, 25 against, the French Canadians voting 27 for, 21 against. Of the 8 members from Upper Canada who voted against, 6 felt the Legislature of Upper Canada was not given the entire control of its own education.

Par. 6 p. 4 - 8 Excerpts are presented from the Debate on the subject of the Confederation of the British North American Provinces (Province of Canada Assembly, 1865) by: Taché, Macdonald, Cartier, Brown, D'Arcy McGee, Galt, Lotbinière Harwood (Vaudreuil), John Rose (Montreal), Paul Denis (Beauharnois), Chambers (Brockville), Hector Langevin (Dorchester), T.D. McConkey

(North Simcoe), Col. Rankin (Essex), DeNiverville (Three Rivers), Col. Haultain (Peterborough), Hope McKenzie (North Oxford). The authors underlined all the words stressing the desires of the majority of these men to build a new nation, to create a new nationality in British North America.

Par. 7
p. 9

The British North America Act, 1867.

Section 3 of the Act forms a Dominion of the Provinces of Canada, Nova Scotia and New Brunswick. Section 6 separated the Province of Canada into the two provinces of Ontario and Quebec. By July 1st, 1873, the Dominion was entire, except for Newfoundland, which joined in 1949; and in 1905 the provinces of Saskatchewan and Alberta were created out of part of the North-West Territories.

Par. 8
p. 9

According to the Act the Confederation of Canada is clearly a Federal Union. There is no indication that there would be an "equal partnership between the founding races", "or any kind of partnership", "or that Confederation was founded by any particular race or races", neither in the Act nor in the Pre-Confederation Debates of 1865.

Par. 9
p. 9, 10

The only privilege or right given to the French language is that contained in Section 133. "Any Court of Canada" means: Court established by the Dominion, - so only the Supreme Court of Canada and the Exchequer Court of Canada, thus French has no right in the Legislatures or Courts of any Province except Quebec. The Resolution respecting languages, in 1864, was worded differently from the final Section 133. It was #46 and read as follows:

> "Both the English and French languages may be employed in the General Parliament and in its proceedings, and in the Local Legislature of Lower Canada, and also in the Federal Courts and in the Courts of Lower Canada."

Although there were 48 French Canadian members who debated the Quebec Resolutions in 1865, we find no suggestion that the right to use the French language should have been extended to the Legislature or Courts of Upper Canada. Geoffrion

(Verchères) suggested "may" should be replaced by "shall", as being more imperative. Macdonald and Cartier who were in London in 1867 were without doubt responsible for the changes in Resolution 46 (that became Section 133 in the B.N.A. Act.) The Acts creating the other provinces later gave no right to use the French language in their Legislature or Courts. When Manitoba was created, section 23 of the Manitoba Act said that either French or English could be used in the debates in the legislatures and courts and should be used in the records and journals of the legislature.

Par. 10
P. 12

In the House of Commons Macdonald said that the provision of Section 23 were inserted "to satisfy the mixed population of the country" ... "although it will be quite in the power of the Local Legislature to deal with them". It is difficult to see why Section 23 was placed in the Manitoba Act unless it is a temporary measure. In fact the Manitoba Legislature, in 1890, did pass the Act making English language the official language for every purpose.

Par. 11
p. 13

A few French Canadian members of the House of Commons attempted to implant the right to the French language in Alberta and Saskatchewan when these provinces were created. The fact that they failed speak for itself.

Par. 12
p. 13

The Government Bill on the North-West Territories, in 1877, came back from the Senate with an amendment allowing the French language to be used in the Council and Courts because, Sen. Girard had claimed, the French were in majority there then. The amendment was accepted by the House of Commons though regrets were expressed about it by Mr. Mills who said that "the Government had thought this was a matter that should be left to the North-West Territories Council". (Sect. 110 in Revised Statutes)

Par. 13
p. 13, 14

In 1891, when the people of French origin were a small minority, Parliament amended Section 110 and in 1892 the Assembly of the North-West Territories passed a motion (20 votes to 4) requiring the English language only in the proceedings of the Assembly.

Par. 14
p. 14, 15

In 1905, when debating the Saskatchewan and the Alberta Acts, amendments to give privileges to the French language were defeated (60 to 5 and 69 to 6). Sir Wilfrid Laurier, Hon. R. Lemieux, and Ernest Lapointe spoke against the amendments. (See extracts of the Debates p. 14-15 of the brief). The result was that these acts abrogated any privilege given to the French language by the North-West Territories Act of 1877, therefore, of course, Section 133 of the B.N.A. Act, 1867 applies.

Par. 15
p. 15-17

In 1905, a suggestion that Dominion bank notes should be printed in French, as well as English, was turned down by Fielding, Minister of Finance in the Laurier Government. In 1907, Laurier turned down a proposal for the French language to be placed on the same footing as the English language. See brief for extracts of Debates. Some French Canadians persisted in claiming rights far beyond those given by Section 133. In 1914 (MacKell vs. Ottawa Separate School Trustees) Chief Justice Meredith said that the French language in the Separate Schools of Ontario was not guaranteed and was not a natural right. He stressed that Section 133 restricts the right of the French language to "the debates of the House of the Parliament of Canada and of the Houses of the Legislature of Quebec". The Privy Council concurred.

Par. 16
p. 17

Therefore, it is clear that if the French language had any constitutional right prior to 1867, it was abrogated by Section 133 of the B.N.A. Act. The Fathers of the Confederation never even thought of "an equal partnership" of either race or culture. The Courts have confirmed this. Thus, "the terms of Reference proceed on an entirely wrong hypothesis in asking

the Commission 'to recommend what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races'".

Par. 17
p. 17

Confederation was not a partnership of races of any kind but a Federal union of the provinces. The population census of 1861 was:

Canada:	Upper:	1,396,091
	Lower:	1,111,566 (French, $\frac{3}{4}$, English $\frac{1}{4}$)
Nova Scotia:		330,857
New Brunswick:		252,047
P.E.I.:		80,857
Newfoundland:		122,638

Par. 18
p. 18

These figures of 1861 prove there was no thought of an "equal partnership". The census of 1961 makes the same idea ridiculous. Outside Quebec, the total population of those with French mother tongue is only 6.5%

Par. 19
p. 18, 19

If the provinces of Saskatchewan, Alberta and B.C. are taken alone, those of French mother tongue constitute only 2.64% of their total population. The insignificance of the French Canadian population in these provinces, and their dispersion, explain why changing the existing state of things by legislation would not be justified. In Saskatchewan the French-speaking population has dropped to 3.9%. As Laurier said in 1905 about the North-West Territories, a French population of not more than 4% was "almost infinitely small".

Par. 20
p. 19, 20

Not only an "equal pertnership does not exist" as stated in the Working Paper No. 4 of the Commission, but this idea of equal partnership is recent and is promoted in the hope of obtaining more special privileges for the French language. Contrary to Mr. Dunton's statement on November 7, 1963, the Courts have held that Section 133 has no bearing on the right to use French as the language of instruction outside Quebec and that Section 93 is not based on language but on religion.

Par. 21
p. 20, 21

Mr. Dunton said that more Canadians speak English than French. It is an understatement. According to the 1961 Census, 67% of Canada's population use English as Mother tongue. Outside Quebec 89% of Canadians use English as their official language. Another factor is that the U.S.A. is predominantly English in language.

Par. 22
p. 21

Mr. Laurendeau (Nov. 7, 63) spoke of the "égalité culturelle". As it did not exist at the time of the Confederation it cannot be ascertained to exist now by any amount of discussion between the Commission and the public.

Par. 23
p. 21

"Biculturalism" has no meaning. Canada, is a multi-cultural country.

Par. 24
p. 21, 22

A small minority group of French nationalists is going too far in asking "equality" for the French language in the nine provinces outside Quebec. The 1961 census of Canada shows that for 14% Canadians bilingualism does not mean "English and French".

Par. 25
p. 22, 23

Those who are agitating for more "French language right" should be thankful, expecially with the approach of the Confederation's 100th anniversary, that they are citizens of this great country. They should remember Laurier:..."The limits of our common country are not confined to the province of Quebec... your duty is above all to be Canadian... (Aug. 1887) and "...our fellow countrymen are...all those...(who are in Canada) and who acknowledge the sovereignty of the British Crown". (June 1889)

TO: The Royal Commission on Bilingualism and Biculturalism:

BRIEF of The Honourable Frank L. Bastedo, Q. C. and The Honourable P. H. Gordon, Q.C.

1. In response to a notice in the press by the Commission asking for views on the "Terms of Reference", for it's meeting at Ottawa on November 7th, 1963, we each wrote letters to the Commission last October objecting to the "Terms of Reference", particularly wherein the Commission is asked "to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races." In acknowledging to Frank L. Bastedo his letter, Mr. Neil Morrison, co-Secretary of the Commission, said the Commission might hold preliminary hearings shortly in Western Canada, in which case the Commission would welcome more extended expression of his views. The Commission met in Regina on April 30th, 1964, when Frank L. Bastedo appeared and read, at the hearing, a copy of his letter to the Commission of October, and it was suggested by a member of the Commission that, as briefs were not then being received, that Frank L. Bastedo file a brief later. P. H. Gordon was ill at the time and unable to attend, but has now recovered and we both join in this brief.

2. The provisions of the capitulation of Quebec in 1759, the capitulation of Montreal, in 1760, the Treaty of Peace of 1763 and the Royal Proclamation of 1763, contained no reference to the use of the French language, although granting freedom of worship for the Roman Catholic religion, "as far as the laws of England permit." The Quebec Act of 1774 gave full freedom of worship to Roman Catholics, but made no reference to the use of the French language, nor did the Constitutional Act of 1791. This Act, on account of the great influx of United Empire Loyalists and settlers

from Great Britain into what later became the older part of Ontario, divided the territory into Upper Canada and Lower Canada, each with it's own Legislative Council and elected Legislative Assembly. The Act of Union, 1841, joined Upper Canada and Lower Canada together into one province, the House of Assembly to consist of 84 members, 42 from each of the former provincial areas; the existence of the two former provinces was recognized also in the office of Attorney General, one for Canada West and one for Canada East. No mention was made of the use of the French language but the Act said the English language was to be used in written or printed proceedings of the Assembly. However, either English or French was spoken in the Assembly, and, before long, the proceedings were printed in both languages. But we can find no reference, in any statute, to the French Language until Section 133 of the British North America Act.

3. The Confederation of the British North American Provinces was not a sudden thing, but had been advocated over a long period of years by many distinguished citizens, including: Chief Justice Wm. Smith, of Quebec, in 1879; Hon. Mr. Uniacke, Attorney General for Nova Scotia, in 1800; Chief Justice Sewell, of Quebec, in 1815; Sir John Beverley Robinson, of Upper Canada, in 1822; and T. D'Arcy McGee, a native of Ireland, ~~who, having been a Sinn Feiner~~, became a devoted British subject in Canada and in 1855 wrote an inspiring newspaper article on Confederation, which he called "A New Nationality." In 1858, Alexander T. Galt, a native of Scotland, then living at Sherbrooke, Lower Canada, strongly advocated Confederation and succeeded in getting the support of the Cartier-Macdonald Government for the union. In 1861, Dr. Charles Tupper, (later Sir Charles) of Nova Scotia, in a lecture at St. John, after referring to British North

America uniting to include the Red River and Saskatchewan country, said "It would give us nationality. Instead of being referred to as Nova Scotians, Canadians (etc.) we would be universally known as British Americans, occupying a country of vast extent." - "Recollections of Sixty Years in Canada", Sir Charles Tupper, pages 14 and 28 - 29.

4. While the political "deadlock" in the Province of Canada, and the threat of invasion by the United States, were important factors in the coming together of the "Fathers of Confederation" at the Quebec Conference of 1864, the vision and conception they had of one great nation of British North America, stretching from the Atlantic to the Pacific, was the inspiration that led these patriotic men to submerge their politics and achieve the wonderfull results they did. At that Conference, held in October, 1864, the "72 Resolutions" embodying the basis of Confederation were adopted, for submission to the respective Legislature of the Provinces of Canada, Nova Scotia, New Brunswick and Prince Edward Island, (Newfoundland, though represented, deciding not to enter at that time.)

5. On January 19th, 1865, Lord Monck opened the Parliament of the Province of Canada with a Speech from the Throne, which read (in part):

> "A careful consideration of the general position of British North America induced the conviction that the circumstances of the times afforded the opportunity not merely for the settlement of a question of political politics, but also for the simultaneous creation of a new nationality."

- Province of Canada Assembly Journals (1865) 1st, Session, page 119.

A Motion was made, first by Premier Sir Etienne P. Tache, (in the Legislative Council) on Feb. 3rd, and by Hon. John A. Macdonald, Attorney General West, (in the Legislative Assembly) on Feb. 6th, "That a Humble Address be presented to Her Majesty praying that

She may be graciously pleased to cause a measure to be submitted to the British Government for the purpose of uniting the Provinces that approved of the Resolutions at the Quebec Conference, with provisions based on those Resolutions." The Motion was debated in the Assembly until March 14th, 1865, when it was approved by a vote of 91 to 33. Of the 62 members present from (the former) Upper Canada, the vote was 54 for the Motion and 8 against; of the 62 present from (the former) Lower Canada, the vote was 37 for and 25 against, the French Canadians voting 27 for the motion and 21 against. Of the 8 members from Upper Canada who voted against the motion, 6 favored an amendment objecting to a clause in the Quebec Resolutions regarding separate schools, which, they said, did not give the Legislature of Upper Canada the entire control of its own education; this amendment was defeated by 95 votes to 8 (Debates on Confederation by Parliament of Canada, 1865, p. 1026). Either English or French was used in these Debates, and they were printed in both those languages. As they constitute an important permanent record, we are quoting a number of Extracts from them in our next paragraph.

6. Extracts from the "Parliamentary Debates on the subject of the Confederation of the British North American Provinces" Province of Canada, 1865:-

Sir Etienne P. Tache, Premier and Minister of Militia; (Montmagny): (in Legislative Council)

page 8 - "On the whole he thought that Confederation of all the Provinces had become an absolute necessity and that it was for us a question of to be or not to be."
page 9 (speaking of Uppper and Lower Canada, then united as Canada) - "If a Federal Union were obtained it would be tantamont to a separation of the Provinces, and Lower Canada would thereby preserve it's autonomy, together with all the institutions it held so dear, and over which they could exercise the watchfulness and surveillance necessary to preserve them unimpaired."

Hon. John A. Macdonald, (later Sir John), Attorney General West. (Kingston):

page 27 - "If we wish to form a great nationality, commanding the respect of the world, able to hold our own against all opponents, and to defend those institutions we prize-------- this can only be obtained by a union of some kind between the scattered and weak boundaries composing the British North American Provinces."

page 34 - (speaking of the Quebec Conference of 1864): "The desire to remain connected with Great Britain and to retain our allegiance to Her Majesty was unanimous"
page 44 - "Instead of looking upon us as a merely dependant colony, England will have in us a friendly nation."
page 45 - In his concluding remarks he exhorted his hearers "to embrace the happy opportunity now offered of founding a great nation under the fostering care of Great Britain."

Hon. George E. Cartier (later Sir George), Attorney General East, (Montreal City East):

pages 59 - 60 - "The question for us to ask ourselves was this: Shall we be content to maintain a mere provincial existence, when, by combining together we could become a great nation?----- Objection had been taken to the scheme now under consideration because of the words 'new nationality'. Now, when we were united together, if union were attained, we would form a political nationality, with which neither the national origin, nor the religion of any individual, would interfere.-----But with regard to the objection based on the fact, to the effect that a great nation could not be formed because Lower Canada was in great part French and Catholic, and Upper Canada was British and Protestant, and the Lower Provinces were mixed, it was futile and worthless to the extreme-----In our own Federation we should have Catholic and Protestant, English, French, Irish and Scotch, and each by his efforts and his success would increase the prosperity and glory of the new Confederation. He viewed the diversity of races in British North America in this way: we were of different races, not for the purpose of warring against each other, but in order to complete and emulate for the general welfare. We could not do away with the distinction of race. We could not legislate for the disappearance of the French Canadians from American soil, but British and French Canadians alike could appreciate and understand their position relative to each other. They were placed like great families beside each other, and their contact produces a healthy spirit of emulation. It was a benefit rather than otherwise that we have a diversity of races."

Hon. George Brown, President of the Legislative Council (South Oxford):

page 86 - (after referring to the extent of the provinces now proposed to unite, and to British Columbia and the vast Territories that lie between, said) "The bold scheme in your hands is nothing less than to gather all these countries into one-to organize them all under one government, with the protection of the British flag, and in heartiest sympathy and affection with our fellow-subjects in the land that gave us birth."
page 97 - He pointed out that the population of Canada, (Upper and Lower Canada), Nova Scotia, New Brunswick, Newfoundland and Prince Edward Island was then almost four millions, and that of 48 Sovereign States in Europe, only eleven had a greater population.

Hon. T. D'Arcy McGee, Minister of Agriculture, (Montreal West):

page 125-6 - He referred to a newspaper article he had written ten years before on Confederation entitled "A New Nationality", using the identical phrase used in the Speech from the Throne.

page 146 - "There is not on the face of the earth a freer people than the inhabitants of these colonies, But it is necessary there should be respect for the law, a-high-central authority."---

pages 142-3 - "If we reject it (Confederation) now, is there any human probability that we shall ever see again so propitious a set of circumstances to bring about the same results?--- and this is a miraculous and wonderful circumstance, that men at the head of the Government in five separate provinces, and men at the head of the parties opposing them, all agreed at the same time to sink their party differences for the good of all. ------The proposed Confederation will enable us to bear up sholder to shoulder,-----it will make it more desirable to maintain on both sides the connection that binds us to the parent state; it will raise us up from the position of mere dependant colonies to a new and important position; it will give us a new lease of existence under other and more favorable conditions; and resistance to this project, which is pregnant with so many advantages to us and our children, means simply this, ultimate union with the United States.------When I hear our young men say as proudly, 'our Federation' or 'our Country' or 'our Kingdom', as the young men of other countries do, speaking of their own, then I shall have less apprehension for the result of whatever trials the future may have in store for us."

page 146 - "I should like to see our best men go there (to the foot of the Throne) saying, (among other things) 'We of the British North American Provinces want to be joined together, that, if danger comes, we can support each other in the day of trial. We come to Your Majesty, who have given us liberty, to give us unity, that we may preserve and perpetuate our freedom."

Hon. Alexander T. Galt (later Sir Alexander) Minister of Finance, (Sherbrooke):

page 71 - (speaking of the great North-West) "I believe one of the first acts of the General Government of the United Provinces will be to enter into obligations for the purpose of opening up and developing that vast region. ----Let us endeavor by this measure to afford a better opening than we now possess for the industry and intelligence of the people. Let us seek by this scheme to give them higher and worthier objects of ambition. Let us not reject the scheme with the bright prospect it offers of a nobler future for our youth, and grander objects for the emulation of our public men."

Mr. A. Chartier de Lotbiniere Harwood (Vaudreuil):

page 825 - "A Federal union of all the Provinces of British North America is the only remedy for all the innumerable difficulties which are shadowing forth in our political horizon. The opponents of the measure, not being able positively to deny the advantage of Confederation to all the five provinces of British America, endeavor to get up a cry that the union would involve the loss to us French Canadians and Catholics of our nationality, our language, our laws and institutions --- Having all history before me, I cannot come to that conclusion."

pages 832-3 - "Three things are necessary, nay indispensable, to the prosperity of a great empire - the personal element, the territorial, and the maritime element. In Canada we have the personal and the territorial elements; the maritime element alone is wanting, and this we may obtain by the union of the provinces. As to us, French-Canadians and Catholics, what have

we to fear from Confederation? Our language, our rights and our privileges are guaranteed to us."

page 837 - "Is not the English element in the majority in the Parliament of United Canada? And have I not nevertheless the honor to address you at this moment in French?"

page 836 - (after referring to the assets of the five named provinces) "Let us not forget that British North America contains other provinces besides these of ours, namely, British Columbia, Vancouver, etc., which will hereafter form a part of the Confederation; that those vast countries are in extent as large as all Europe; ---that the day will come when the greater part of all those countries will be inhabited; that there will be a net-work of railway connecting the extremities of all those possessions, and lines of steamboats connecting us, not with the Mother Country only, but with the whole of Europe, and at all seasons of the year."

page 841 - "The day is, I think, not far distant when the Good Genius who rules over the future destiny of the new Empire of British North America will cry aloud, with one foot on the shores of the Pacific while the other rests on that of the Atlantic- 'All this is ours. This wealth, these fair fields, those pretty hamlets, those vast cities, in which thousands of people enjoy the fruits of their toil, and live without fear under the English flag, belong to us! We are now a numerous and a mighty people-our population has grown-Europe has contributed it's contingent of brave and courageous hearts, who have been attracted hither by the hope of an amount of happiness and prosperity which their native country had denied them.' Then too, this 'Good Genius', turning his eyes in the direction of Great Britain, will say with truth - 'Mother, behold your eldest-born, worthy of such a parent'."

Hon. John Rose, (Montreal City) Centre:

pages 396-7 - "We will have a sentiment of nationality among ourselves ----- With a stable government and a strong central power controlling an immense territory, we should be able to enter upon a well considered, well devised and attractive system of immigration. ----- We could not, in our divided and isolated condition, offer those attractions which we will be enabled to offer to emigrants when we can open to them the choice of a large country, a country which will have a name and a nationality- a country in which they and we can all feel an honest pride."

Mr. Paul Denis, (Beauharnois):

page 876 - "We cannot hope to have the majority in the Federal Parliament when we French Canadians have never had it under the existing union. --- And yet we cannot but congratulate ourselves upon the relations which have always existed between us and our fellow-countrymen of other origins and religions."

Mr. F. H. Chambers, (Brockville):

page 774 - "It points a significant finger to the day when millions of inhabitants shall people the verdant valley of Saskatchewan, when railways and telegraph shall thread the almost boundless territory of the North-West.---It points to the vast commercial enterprises yet to be engaged in upon the Pacific shores. ----- Resolutions three, four and five --- all have for their tendency the planting of the roots of the Constitution of this new nationality in the firm soil of the British model;

of coupling to the firm car of British freedom this new nationality, the wisdom, and expediency and policy of which course is not attempted to be denied by a single voice in this House."

Hon. Hector L. Langevin, (later Sir Hector) (Dorchester):

page 366 - Let us profit by the example of the French race in the United States, and enquire what has been the fate of the French in Louisiana?---- What has become of their language, their customs, their manners and their institutions?"
page 369 - "The Confederation would have the effect of giving us more strength than we now possess; we should form but one nation, one country, for all matters affecting our interests as a people."

Mr. Thos. D. McConkey, (North Simcoe):

page 892 - referred to Confederation as "laying the foundations of the new nationality of British North America on a permanent and enduring basis."

Col. Arthur Rankin, (Essex):

page 918 - "Mr. Speaker, our destinies are in our own hands: by the consummation of this union we shall lay the foundation of a great and important nationality."

C. B. DeNiverville, (Three Rivers):

page 949 - "One word of comfort to those French Canadians who are afraid of suffering wrong in the Federal Union, being, as they say, an insignificant minority of that body." -----
page 950 - "I am not one of those who live in fear and distrust of British domination. As long as we live under the sway of free England, I have no doubt that our language will be fully protected."

Col. Fred W. Haultain (Peterborough), (Father of Sir Frederick):

page 638 - "I feel that so long as Canada is separated from the rest of British America, so long will she be without any feeling of nationality. She cannot exist here alone. We need to feel that there is a nationality on this continent to which we are attached. ---- We are likely to view a country, such as the Confederation would include, as something worth struggling for and defending."

Mr. Hope F. McKenzie, (North Oxford):

page 681 - "I think it is a fair arrangement between all the provinces, ----- I accept it further because of the prospect it holds out to us of building up a great nationality here."
(The underlining throughout is ours)

See also:

Dr. J. O. Beaubien, (Montmagny)- page 550 - 551

and Mr. Alexander MacKenzie (Lambton) - page 433

7. The British North America Act, 1867.

The first recital in the Act reads "Whereas the Provinces of Canada, Nova Scotia and New Brunswick have expressed their desire to be federally united into one Dominion under the Crown of the United Kingdom of Great Britain and Ireland, with a constitution similar in principle to that of the United Kingdom." Section 3 of the Act authorizes the Queen in Council to declare by Proclamation that "the Provinces of Canada, Nova Scotia and New Brunswick shall form and be one Dominion under the name of Canada," Section 6 of the Act separated the Province of Canada into two separate provinces, the former Upper Canada to be the province of Ontario, and the former Lower Canada to be the province of Quebec. The legislative union of the Upper Canada and Lower Canada, as the Province of Canada, thus came to an end, and after Confederation Ontario and Quebec became separate provinces, each with provincial jurisdiction, as defined in the Act, but each a part of the Federal Union or Dominion, whose jurisdiction the Act defines. Prince Edward Island, though included in the Quebec Resolutions, had decided not to join for the present, but provision was made in sections 146 and 147 of the Act for her admission, as well as Newfoundland, British Columbia, Rupert's Land and the North-Western Territory. By July 1st, 1873, all these had become part of the Dominion of Canada, except Newfoundland, which joined in 1949; and in 1905 the provinces of Saskatchewan and Alberta were created out of part of the North-West Territories.

8. The Confederation of Canada is clearly a Federal Union of all these provinces and territory, effectuating legally the inspired vision and plan of the Fathers of Confederation for a great new nation of British North America, stretching from sea to sea. There is no indication in that Act of "an equal

partnership between the founding races", or any kind of partnership, or that Confederation was founded by any particular race of races. Nor is there any suggestion of any such partnership, or any partnership, in the Pre-Confederation Debates of 1865 in the Parliament of the Province of Canada.

9. Especially is this so in respect of the use of the French language. The only privilege or right given to the French language in the British North American Act is that contained in Section 133, which reads as follows:

> "133. - Either the English or the French language may be used by any person in the Debates of the Houses of the Parliament of Canada and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective records and journals of those Houses; and either of those languages may be used by any person or in any Pleading or Process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec.
>
> The acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages."

It is clear, both from the context and from section 4 of the Act that "any Court of Canada established under this Act" means courts established by the Dominion of Canada. Generally speaking, there are only two such Courts, the Supreme Court of Canada and the Exchequer Court of Canada. The language of this section is quite clear, precise and limited. It does not give the French language any right or privilege in the Legislature or Courts of any Province except Quebec. It should be noted that when the Quebec Resolutions of 1864 were debated and approved by the Parliament of Canada in 1865, the Resolution respecting languages was worded differently from the final Section 133; it was #46 and read as follows:

> "46. Both the English and French languages may be employed in the General Parliament and in its proceedings, and in the Local Legislature of Lower Canada, and also in the Federal Courts and in the Courts of Lower Canada."

Although there were 48 French Canadian members in the Legislature of the Province of Canada when it debated the Quebec Resolutions in 1865, we find no suggestion there that the right to use the French language should have been extended to the Legislature or Courts of Upper Canada, Nova Scotia, New Brunswick or Prince Edward Island, or to the other Provinces whose admission into the new Federal Union was contemplated. On the contrary, the only objection to Resolution 46 seems to have been that raised by Mr. Felix Geoffrion, member for Vercheres, on Marth 8th, (over a month after the Debate began, and just a few days before the vote was taken). He asked (at pages 779-780) that the word "may" in the first line of Resolution 46 be changed to "shall" because, he said, "may" is permissive, while "shall" is imperative; he also suggested that the majority in Parliament <u>might</u> enact that the Bills and proceedings be <u>not</u> printed in French. Mr. E. Remillard, member for Bellechase, pointed out that if "may" in the first line were changed to "shall" then every member would be obliged to speak in <u>both</u> English and French. (page 786).

Both Hon. John A. Macdonald, Attorney General West, and Hon. George E. Cartier, Attorney General East, were in London, England, when the final Bill was drafted that became the British North America Act, 1867, and we have no doubt were responsible for changing the first word in Resolution 46 from "Both" to "Either", in the new Section 133, as well as making it imperative that "<u>Both</u>" the English and French language be used in the records and journals of the Canadian Parliament and of the Quebec Legislature and in printing and publishing the Acts of both those Houses. (compare Quebec Resolution 46 with Section 133, B. N. A. Act)

In considering the application of Section 133, it is important to note that the Orders in Council and Acts bringing the Provinces of Prince Edward Island, British Columbia and Newfoundland into the Dominion of Canada, and the Acts creating the Provinces of Saskatchewan and Alberta out of part of the North-West Territories, give no right or privilege to the French language, except as stated in Section 133. This Section applies to all of them, as it does (under the B. N. A. Act 1867) to Ontario, Quebec, Nova Scotia and New Brunswick, and gives no right to use the French language in the Legislature or Courts of any Province except Quebec. In 1870 the Canadian Parliament passed the Manitoba Act, which established the Province of Manitoba out of part of Prince Rupert's land the North-West Territories. Section 23 of that Act says either the English or French language may be used in the Debates of the Houses of the Manitoba Legislature and in the Courts of Manitoba and that both those languages shall be used in the records and journals of that Legislature and in the printing and publishing of its Act.

10. We find that when Sir John A. Macdonald introduced this Bill into the House of Commons he remarked "to satisfy the mixed population of the country" the provisions of Section 23 were inserted.--"Although it will be quite in the power of the Local Legislature to deal with them".... "that provision so far as the Province of Quebec is concerned is contained in the Union Act". It is difficult to see why Section 23 was placed in the Manitoba Act, unless it was considered merely a temporary measure until the new Province was settled. In fact the Manitoba Legislature, in 1890, did pass the Act making English language the official language of the Province of Manitoba for all purposes, including the Legislature and Courts of the Province "so far as the Legislature has jurisdiction to enact". This Act has been in force for 74 years and is now R. S. M. 1954 Chapter 187 (if any doubt is raised at this late date about its validity, such a doubt could be removed by appropriate Legislation).

11. When the Provinces of Saskatchewan and Alberta were created out of part of the North-West Territories by Acts of the Canadian Parliament, a few French Canadian members of the House of Commons attempted, by amendments, to implant a right to the French language in the constitutions of these provinces. The fact that they failed and that the leading French Canadian members opposed their attempt, are very pertinent to the question we are considering.

12. The North-West Territories Act of 1875 made no mention of languages, nor did a Government Bill that was passed by the House in 1877, containing several amendments to it. While the 1877 Bill was in the Senate, Sen. Girard proposed a clause allowing the French language to be used in the Council and Courts of the Territories because, he claimed, the French were in the majority there then. As a result, the Bill returned to the Commons with a Senate recommendation for Sen. Girard's clause; Mr. Mills, in moving the Senate Amendment, said he regretted the Amendment had been made, that the Government had thought this was a matter that should be left to the North-West Territories Council, but it would "be impossible to get the measure through at this late period of the Session unless the amendment was accepted."--House of Commons Debates, 1877, Vol. III, page 1872. The amendment was not made as a constitutional right.- Hon. L. P. Brodeur, House of Commons Debates, 1905, Vol. v.p. 8607. It became Sec. 110 in Revised Statutes of Canada, 1886.

13. In 1891, the people of French origin in the North-West Territories being just a small minority, Parliament amended Sec. 110 of the North-West Territories Act by a provision enabling

the Assembly of the North-West Territories, after it's next general election, to regulate it's own proceedings and the manner of publishing them. In January, 1892, that Assembly passed (by 20 votes to 4) a motion requiring the proceedings of the Assembly to be recorded and published in the English language only. As to the courts, we believe French was never used in the Territories. (and see Mon. Mr. Lemieux, quoted on page 15)

14. In 1905, Sir Wilfrid Laurier, Prime Minister, introduced into the House of Commons the Saskatchewan Act and Alberta Act, to form Saskatchewan and Alberta out of part of the North-West Territories; the Acts contained no reference to language, but Sec. 133 of the British North America Act applies. Mr. Monk, M. P. for Jacques Cartier, moved an Amendment giving the French language privileges like those contained in Sec. 110 of the North-West Territories Act, as amended in 1891. Mr. Bourassa, M. P. for Labelle, moved a sub-amendment to give the French language privileges like those contained in Sec. 110, without the amendment of 1891. Both amendments were defeated, the Bourassa won by 60 votes to 5, and the Monk won by 69 votes to 6, after a lengthy debate, in which leading French Canadian members opposed the amendments and supported the Bills, including Sir Wilfrid Laurier, Hon. Rodolf Lemieuz, Hon. L. P. Brodeur and Mr. Ernest Lapointe. I will quote a few extracts from Debates of the House of Commons, 1905:

> Sir Wilfrid Laurier, Prime Minister, page 8577:
>
> "To-day the population of French origin in the Northwest Territories is almost infinitely small, not more than 4 per cent."
> page 8581: "On what principle or what language can it be said that the French people in the Northwest Territories have a right to the privilege of having that language implanted in the constitution, that their language shall be there forever..... I do not recognize that Parliament has that right."

Hon. Rodolf Lemieux, Solicitor General, page 8565:

> "In view of the fact that the constitution confers no rights in regard to the use of the French language and that a very small French population inhabits the Northwest Territories, I do not think the motion of my Hon. friend should be accepted."
> page 8566: "I have the evidence of one of the most eminent judges of the Northwest Territories..... Mr. Justice Prendergast, to the effect that the French language has never been used to his knowledge before the courts of the Territories."

Mr. Ernest Lapointe, page 8620:

> "I think it is a very unwise policy on the part of the French Canadian to ask for privileges which it is not possible to grant, which are not guaranteed by the constitution, which could not be given effect to and which it is not reasonable to expect."

The result of the passing of the Saskatchewan Act and the Alberta Act of 1905 was to abrogate, so far as the use of the French language is concerned in those two provinces, any privilege given by the North-West Territories Act of 1877; but, of course, Section 133 of the British North American Act, 1867, applies.

15. In 1905, a French Canadian M. P., Mr. Paquet, suggested in the House of Commons that Dominion bank notes be printed in French, as well as English; to which Hon. W. S. Fielding, Minister of Finance in the Laurier Government, replied on May 31st, 1905:

> "There is nothing in the British North America Act or in any Act of the Parliament of Canada which requires or contemplates the printing of Dominion notes in two languages. The Finance Department has not contemplated the advisability of any departure from the practice which has existed under all governments from the beginning of confederation down to the present time." - House of Commons Debates, 1905. p. 6826.

On February 25th, 1907, Sir Wilfrid Laurier, Prime Minister, in answer to a motion made in the House by a French Canadian member that the French language be placed on a footing of quality with the English language in all public matters said:

> "To affirm, as he does, that the French language should be used upon every occasion, and that every public document should be printed on one side in French and the other side in English, is, I think, going a little too far. For instance, I understand that my Hon. friend wants bank notes to be printed either in French or in English. For my part I never

> yet saw an occasion where a bank note in English was not properly understood by the French people." - House of Commons Debated, 1907, p. 3655.

Some French Canadians persisted in claiming privileges for the French language far beyond those given in Section 133 of the British North America Act. In 1914, one MacKell, and other ratepayers of Ottawa and supporters of Roman Catholic separate schools, brought an action against the Ottawa Separate School Trustees for an injunction restraining them and their employees from continuing in their employ teachers who refused and neglected to comply with "Regulation 17" of Ontario, particularly the part limiting, as therein set out, the use of French as the language of instruction, in the case of French speaking pupils. This regulation appears in the trial judgment - MacKell vs. Ottawa Separate School Trustees, 32 O. L. R. 245 at 252- 3; the Defendants claimed that it was "ultra vires," but the trial judge, Mr. Justice Lennxox disagreed and granted the injunction. The Defendants' appeal was dismissed by the Ontario Appellate Division; Chief Justice, Sir Wm. Meredith, in his judgment (34 O. L. R. 341) said, in part:

> "I am unable to find anything which supports the contention of --- the Appellants that the right to use the French language in the Separate Schools of the Province was guaranteed by treaty or otherwise to the French-speaking people; nor am I able to appreciate the contention that is a natural right pertaining to them which the Legislature is powerless to impair or destroy. However, even if it had been shown that ---- this right had been guaranteed to the French-speaking people of the ceded territory, the new constitution for Canada, which was provided by the British North America Act, would have abrogated those rights, except in so far, if at all, as they are granted by it."
>
> "The British North America Act was the result of long deliberation and careful consideration by representatives of the various Provinces which were by it united into one Dominion, and great care was taken to provide for preserving the rights which religious minorities then possessed in matters to education. The use of the French language was also a question considered and dealt with; and, by Section 133, the right was given to use that language in the debates of the House of the Parliament of Canada and of the Houses of the Legislature of Quebec" etc.

"It was argued - - for the Appellants that Section 133 supports his contention; but that is not clearly so." The other four judges of the Appellate Court concurred in dismissing the appeal. The Defendants appealled to the Judicial Committee of the Privy Council and the appeal was dismissed - 1917 A. C. 62.

16. From the foregoing paragraphs it is abundantly clear: that the French language had no constitutional rights or privileges prior to the British North America Act, 1867, or if it did, it was abrogated by Sec. 133 of the British North America Act; that the British North America Act was intended by the Fathers of Confederation to create and that Act did, in fact and in law, create a Federal Union of the Provinces and territory of British North America, which was intended to be and become a new nation called "Canada". The "Fathers of Confederation" obviously never even thought of "an equal partnership" of either race or culture, and there is no such an idea in the British North America Act, 1867. Section 133 of that Act is clear and precise, and gives no right or privilege in Canada to the French language beyond what it provides, and this has been confirmed by the Courts. We therefore submit that the Terms of Reference to the Commission proceed on an entirely wrong hypothesis in asking the Commission "to recommend what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races".

17. What is meant by the expression "an equal partnership" in the clause just quoted? Confederation was not a partnership of races of any kind, but a Federal Union of the original provinces joining, with provision for the remainder of the British North American provinces and territory to join. The population, according to the 1861 census, of the then provinces (not including anything West of Upper Canada) was:

Canada:	Upper	1,396,091
	Lower	1,111,566 --(French, 3/4, English 1/4)
Nova Scotia		330,857
New Brunswick		252,047
Prince Edward Isl.		80,857
Newfoundland		122,638
		3,294,056

=Confed. Debates, prov. of Canada, p.140

18. These figures of the 1861 census confirmed our view that there was no thought of "an equal partnership" between the English and French races at the time of Confederation, but the census figure for Canada for 1961 - 100 years later-make the idea ridiculous, particularly when it is claimed by some of its supporters that the French language should have an equal status with the English language throughout Canada. The 1961 census shows a total population in Canada of 18,238,247, of whom the Mother tongue of 10,660.534, is English; 5,123,151, is French; and 2,454,562 of other Mother tongue. But of the 5,123,151 in Canada of French Mother tongue, those living in Quebec number 4,269.689, leaving only 853,462 of French Mother tongue in the other nine provinces - only 6.5% of the total population of those provinces have French Mother tongue.

19. In the four Western Provinces the population of French Mother tongue is much smaller. The 1961 census shows the population in each of the four Western Provinces, and the population of French Mother tongue in each, is as follows: (with totals shown below)

	Population	French Mother Tongue
Manitoba	921,686	60,899
Saskatchewan	925,181	36,163
Alberta	1,331,944	42,276
British Columbia	1,629,082	26,179
Total	4,806,893	165,517

The total of French Mother tongue on these figures is only 3.44% of the total population of the four provinces. If the provinces of Saskatchewan, Alberta and British Columbia are taken alone, those of French Mother tongue constitute only 2.64% of the total population of those three provinces. This probably explains why the people of these three provinces appear to have shown indifference to the "French language question", which is not a question in the Western Provinces. The reason for this is not far to seek. The insignificance of the French Canadian population in these provinces is such, and their dispersion is such, that they cannot be considered a large enough unit of the population to justify changing the existing state of things so far as Legislation is concerned. Further, this is something that has not occurred recently, but has remained constant for a long period of years. In 1941 the population of Saskatchewan of French Mother tongue was 4.88% of the then population; by the census of 1951 it had sunk to 4.42% and in the census of 1961 it had reached the low point of 3.9% of the population of Saskatchewan (36.163 of French Mother tongue out of a total population of 9,025,181). As Sir Wilfrid Laurier said in 1905, a French population in the North-West Territories of not more than 4% was "almost infinitely small".

20.- The Working Paper No. 4 sent out by the Commission for the use of those preparing briefs says in paragraph (1) that the mainspring of the reference, and of the Commission is the idea of "an equal partnership between the two founding races." But it says in paragraph (2) "that the very creation of this Commission and its terms of reference imply that, in the opinion of a great many Canadians, such an equal partnership does not exist". We go further and express the view that no Canadian, familiar with the history of Confederation and the British North America Act

can think such an equal partnership exists, but that it is a recent idea promoted in the hope of obtaining more special privileges for the French language. At the opening of the Commission Meeting of November 7th, 1963, at Ottawa, Mr. Dunton, co-Chairman made a statement in which he said:

> "4. The idea of "equal partnership" may seem new to some people, but it cannot be entirely new, since there is already an official equality of the two languages in Federal laws and courts throughout Canada, from Newfoundland to British Columbia, and there is also a degree of equality in the right to separate schools in some provinces."

But surely the right to speak French in the Federal Parliament and Federal Courts, and to have the proceedings and Acts of Parliament recorded and printed in both languages, as given by Section 133, stands by itself. The Courts have held for instance, that it has no bearing on the right to use French as the language of instruction in provinces outside Quebec. It has also been held by the Courts that the right to separate schools given by Section 93 of the British North America Act, is not based on language, but on religion. (There are many Roman Catholics in Canada that are not French, such as Scottish, Irish and German.)

21. In the same statement of November 7th, Mr. Dunton said:

> "5. On the other hand, it is clear that this concept of "equal partnership" cannot be simple. More Canadians speak English than French so that there cannot be exact equality in magnitude. It is obvious that English will continue to be the dominant language in large parts of the country; French in others. In practical terms we do not conceive "bilingualism" in Canada will mean that all individual Canadians must speak the two main languages; no more that all English-speaking Canadians must talk French or that all French-speaking Canadians must talk English."

With deference, it is an understatement to say "more Canadians speak English than French." The 1961 Census of Canada shows that out of a total population of 18,238,249 there are 10,660,534 of English Mother tongue, but that an additional 1,624,228, making

a total of 12,284,762, use English only as their official language - about 67% of Canada's total population. Of these, 608,635 live in Quebec, leaving 11,676,127 in the other nine provinces. That is, over 89% of Canadians in the provinces outside Quebec use English as their official language. There is also the factor, which cannot be ignored, that the language of the United States of America is predominantly English. There are about 195,000,000 people speaking English in the two countries, which makes English the universal language North of Mexico for all practical purposes.

22. In a statement at the opening of the Commission of November 7th, 1963, co-Chairman Laurendeau said, in part:

> "The equal partnership, l'egalite culturelle: this is not a notion that compels recognition by itself, even in deference to the most profound studies. For such an idea to flourish it must have the voluntary support of the people in a free society. And that is why the discussions between the Commission and the public will have to be continuous, intimate and free. As it is the future that is at stake the participation of young people in the debate becomes essential; we shall listen to their views with additional attention and interest."

We ask, with deference, since such a "partnership" did not exist at the time of Confederation, how can it possibly be ascertained to exist now - 97 years later - by any amount of discussion between the Commission and the public?

23. As to "biculturalism" - we do not know what this means in Canada which, in our opinion, is a mult-cultural country.

24. We in the Canadian West have no antipathy to French Canadians, as such - many of them we number as close friends. But we believe, with many others, that a small minority group of "French Nationalits" have now pressed much too far in demanding "equality" for the French language with the English language in the nine provinces outside Quebec. It is felt too,

in the Canadian West, that "bilingualism" does not just mean using "English and French", but English and any other Mother tongue. The 1961 census of Canada shows Mother tongues as follows:

English	10,660,534	(58%)
French	5,123,151	(28%)
Others	2,454,562	(14%)

For instance, there are in Canada 563,713 (3%) of German Mother tongue, 361,496 (2%) of Ukrianian, 339,626 (2%) of Italian, and 170,177 (1%) of Dutch. These 2,454,562 (or their parents or grandparents) came from other countries to settle in and become citizens of this great, free nation, and are proud to call themselves Canadians.

25. Would it be asking too much of those who are agitating for more "French language rights" in Canada, especially with the approach of our Confederation's 100th anniversary, to be thankful they are citizens of this great country and to take to heart the exhortation of Mr. Wilfrid Laurier (later Sir Wilfrid) in the public address he made in August, 1887 (when he became Leader of the Liberal party in Canada):

> "I ask you one thing, that ... you will not lose sight of the fact that the limits of our common country are not confined to the province of Quebec, but that they extend to all the territory of Canada .. . I ask you to remember that, in order to remind you that your duty is simply and above all to be Canadian - to be Canadians! That was the object of Confederation in the intention of its authors."

And in the address Mr. Laurier delivered, in June, 1889, at a Ste. Jean Baptiste Day celebration in Quebec, when he said:

> "Our fellow countrymen are not only those in whose blood runs the blood of France. They are all those, whatever their race or whatever their language, whom the fortunes of war, the chances of late, or their own choice, have brought among us, and who acknowledge the sovereignty of the British Crown."
>
> - Skeltons "Life and Letters of Sir Wilfrid Laurier."
>
> pages 354 - 5 and 392 - 3

All of which is respectfully submitted.

Dated at Regina, Saskatchewan, July 21st, 1964.

D, 2334 College Avenue,	2424 College Avenue,
Regina, Saskatchewan.	Regina, Saskatchewan.

Erp

354B - 12
November 18, 1964.

ERRATA

Re. Brief submitted by Hon. Frank L. Bastedo
and Hon. P. H. Gordon

770 - 703

On page 6, in the third line of the quotation from Hon. A. T. Galt, the word "public" should be inserted before "obligations".

On page 14, para. 14, lines 11 and 12, the word "won" should read "one".

On page 17, in the 4th last line of quotation from judgment of Sir Wm. Meredith, the words "that is not clearly so" should read "that is clearly not so."; on same page, paragraph 16, 8th line, the word "become" should be "became".

On page 20, there should be inserted in the quotation from Mr. Dunton's statement of Nov. 7th, 1963, after the word "equality", the words "of the use".

On page 22, the word "late", in the third last line of the quotation from Skelton, should be "fate".

NO.: 750-498

TITLE: Brief submitted to the
Royal Commission on Bilingualism and Biculturalism

AUTHOR: Dr. Gordon Bates,
Physician,
111 Avenue Road,
Toronto 5, Ont.

Brief of 6 pages plus 1 appendix; 4 recommendations

REMARKS OF ANALYST: This is a personal brief from the Director of the Health League of Canada, the main thesis of which is that an accurate knowledge of both languages is important to the future of Canadian unity, but that millions of dollars and hours have been wasted on a totally inadequate method of teaching second languages within both cultural communities and in France. The brief consists of personal observations on the part of the author on the inadequacy of the teaching of languages as it is now generally carried out and recommendations for the more efficient teaching of conversational French to the whole of the population and not just to children in school.

ATT.: RESEARCH

para 12, page 3: Marchand method of teaching French

para 14, page 3: Rosenthal method of teaching French

para 17, page 4: Berlitz method of teaching French

para 23, page 5: The teaching of English in France

para 25, page 5: French lessons under auspices of France-Canada

Appendix: Teaching of French to general population through use of regular French motion pictures.

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Supplement to
Brief 750-498
Dr. Gordon Bates

MEMORANDUM WITH REFERENCE TO BILINGUALISM.

I do not believe that there is any opposition to Bilingualism as such. If we had Bilingualism we would not have a French problem in the minds of the English, nor an English problem in the minds of the French.

The sole object of my brief was to present statistics to the effect that the present method of teaching French is outdated.

I should also add that I believe that French teachers are pretty much in the same position as civil servants. They are very unlikely to agitate for any change. The people who will advocate change are the unfortunate students who, although exposed for years to inadequate teaching, have not learnt to speak.

If there were an organization devoted to simply voicing complaints and urging reforms, we might change the whole picture. All that has been achieved by such an organization as Association France-Canada is to demonstrate the fact first, that there is a demand and second, that there has been some success in the use of unorthodox methods. They have done no propaganda.

One of the serious aspects of this situation is that the teachers, in spite of the fact that they know that they are not up to date and that their results have been pretty futile, nevertheless have not made nor are likely to make any radical change during our generation.

Gordon Bates, M.D.,
Vice-President and General Director,
Health League of Canada.

10th December, 1965.

Cable Address: "HYGIENE, TORONTO"

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HEALTH LEAGUE of CANADA

A National Citizens' Committee for the World Health Organization

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Assistant Director: MISS MABEL FERRIS

111 AVENUE ROAD
TORONTO 5

December 10th, 1965.

Mr. Davidson Dunton,
Co-Chairman,
Royal Commission on Bilingualism
and Biculturalism,
Ottawa, Ont.

Dear Mr. Dunton:

Pursuant to the meetings of the Royal Commission on Bilingualism and Biculturalism, it struck me that I had not completely answered your question with reference to Bilingualism. I have drawn up a little memorandum of which you may perhaps make use. This is enclosed herewith.

Yours sincerely,

Gordon Bates

General Director.

GB/jt
Enc:

BRIEF SUBMITTED TO THE ROYAL COMMISSION

ON BILINGUALISM AND BICULTURALISM

by DR. GORDON BATES - PHYSICIAN

1. This memorandum is prepared because the writer believes that an accurate knowledge of the two languages, French and English, is important to the future of Canadian unity.

2. There are very few points which need to be stressed, the principal one that I and others observed is that in English speaking Canada in spite of vast expenditures on the teaching of French the results have been on the whole negligible.

3. The writer about ten years ago was confronted with the necessity of learning French. In view of the fact that present methods seemed to be inadequate, he resolved to try to find the reason before commencing.

4. He came to the conclusion that for some curious reason the teaching of French has largely stressed grammar. This seemed to be a complete reversal of the normal method of learning any language. No child ever commenced the study of his native tongue by studying grammar. Ordinarily he starts very young by listening to his father and mother. It was purely a matter of listening and imitating.

5. Certainly in my time at the university, and I believe this error has persisted, these facts were never stressed. One must learn lists of words and grammatic construction before doing anything else. The matter of pronunciation and fluent use of the language has been and, I think, is almost completely neglected.

6. The writer by observation found that the best linguists had succeeded by the use of completely unorthodox methods. This is stressed by a memorandum addressed some years ago to the President of the Rank Corporation, Mr. L. W. Brockington. In this letter the experiences of Dr. Henry Sigerist, the famous Swiss physician, were mentioned. Dr. Sigerist spoke sixteen languages. When he arrived

at Johns Hopkins University some twenty-five years ago, he couldn't speak English. By the time he left Johns Hopkins ten years ago his English was so good that he was commissioned by the University of Yale to write the history of medicine in North America. His English as I knew it was perfect.

7. The writer, after a preliminary skirmish with gramaphone records which involved learning a good deal of French off by heart, went to France and registered at the Sorbonne, living with French people - avoiding the English naturally - studied some grammar simultaneously and at the end of six weeks spoke French pretty fluently and understood French well enough to follow lectures at the Sorbonne without any difficulty.

8. The suggestions which come out of the writer's experience are that the teaching of French in most of our secondary schools is based on the wrong premiss.

9. It is assumed that a knowledge of grammar will enable one to learn a foreign language and retain it. Nothing could be further from the truth.

10. There are a number of unorthodox methods which have sprung up and there are a number of ideas which might well be adopted if the basis of learning French could be changed so that one commenced with doing all of the things which will enable one to speak French fluently and understand it. Grammar is used to explain why one speaks correctly rather than to use it as a basis for learning a language.

11. The writer has discussed these matters more than once with M. Matore, head of the summer courses at the Sorbonne, and he is on the whole in accord. However, it is evident that revolutionary changes are necessary.

12. Visual Association in the Teaching of French

Mme Marchand, a professor at the Sorbonne, has developed the Marchand method of teaching French. This is based on visual association. In this course students with no knowledge of French are enabled in a short period of a month to not only acquire a knowledge of spoken French but also a knowledge of grammar sufficiently adequate to pass examinations at the Sorbonne with creditable grades. However, visual association while of great value is probably not enough.

13. For example, no language was ever learned by the mere learning of lists of words plus a smattering of grammar. A language is learned by learning to associate one word with another.

14. In another system of teaching French, namely the Rosenthal method, this fact is recognized and has resulted in the printing of a volume on the teaching of French based on this theory. For example, the first sentence in the book is "Que voulez vou?", the second sentence is "Que voulez vous faire?" and the third sentence is "Que voulez vous faire demain?". The principle here is adopted and the method may be extended indefinitely.

15. Pronunciation

When it comes to the pronunciation of a language there is more to it than the learning how to pronounce one word at a time. It is a matter of learning the pronunciation of sentences and stories. This can be readily accomplished by the use of gramaphone records. For example, if one says "Jeanne d'Arc la jeune fille la plus celebre du monde etait une paysanne", in this one sentence if it is spoken correctly one learns a great deal. One learns not only the pronunciation of the separate words of this sentence but the pronunciation of a series of words conveying an idea. One may also imitate the rise and fall in the natural spoken voice of a person

speaking good French.

16. One also automatically learns a little grammar and the significance of gender. I need not go into details.

17. Some of the ideas suggested here have been incorporated in the teaching by the Berlitz method which seems to be reasonably effective.

18. In my opinion, revolutionary changes are necessary if we are to accomplish a widespread knowledge of spoken and written French.

19. But, by all means the spoken French must come first.

20. It seems to me, however, that this is not only a matter for the classroom but it suggests the adoption of certain principles which might be applied not only through radio, but particularly through moving pictures and through television. One particularly effective example of how useful television can be is the production on American and Canadian television of the feature entitled "En France".

21. <u>The Importance of Similar Teaching in English</u>

It would seem that the faults in the teaching of French are equally obvious in the teaching of English to people of French origin. Few of the prople I have met in France speak good English. The fact that the errors are similar will be illustrated by the following little story:

22. One day, down near the Louvre, I went into a French shop and had a chat on the teaching of English with the wife of the proprietor. Here in French is a description of the dialogue which took place:

23. Histoire d'un incident

Un jour à Paris je me suis trouvé près du Louvre. Je suis entré dans une boutique. Je bavardais avec la femme du propriétaire. Nous avons parlé au sujet de la langue française. Je lui ai demandé "Est-ce que vous parlez anglais?" Elle répondit: "Malheureusement, non, c'est la faute de nos professeurs d'anglais. Ils ont l'idée extraordinaire que pour apprendre l'anglais il faut commencer avec Shakespeare. Nous sommes une famille de 5. Nous avons 3 enfants, il n'y a que la fillette qui parle anglais et c'est parce que nous l'avons envoyé à Bristol en Angleterre pendant un mois. Elle est le seul membre de notre famille qui parle anglais."

24. It is obvious if we are going to have a unified country there must be a knowledge of both French and English. Incidentally, I do not think that the simultaneous translation system adopted in the House of Commons is the answer. All it has found for us is an easy method of finding out what a member of whose language one has little knowledge is saying. It might be considered a good reason for avoiding the trouble of trying to learn the language which up to now one does not understand.

25. It is very interesting to note that during the last three years there has been an enormous increase in interest on the part of English speaking people living in Ontario in the acquiring of the French language in order to speak. Classes are being held in French all over the City of Toronto for example. The Association, France-Canada, commenced French classes. The first night these classes were opened one hundred people registered. France-Canada, a comparatively young organization, has over four hundred members, while l'Alliance Francaise, the oldest French organization in Canada, has about one-half that number. The difference is that France-Canada has offered French lessons and the response has been remarkable.

26. Recommendations:

(a) There should be a revolutionary change in the method of teaching French and English to people who have little knowledge of one or other of the two languages. The spoken language should be taught first. Grammar comes afterwards.

(b) This means a different classroom approach. It means a study of the basic things which have to do with the development of and knowledge of any language. As a child learns his language at his mother's knee, so the teaching of a language should be based on imitation.

(c) There should be a utilization of the great means of disseminating knowledge, namely, moving pictures, radio and television, with the idea of making it possible for people to hear the language which they don't understand and, if possible, to see people of another tongue speaking it surrounded by the objects which they mention. By this means entirely extra-curricular and outside of our ordinary educational system, it should be easy to acquire a knowledge of both languages in Canada.

(d) Auxiliary methods may be found in the intelligent use of gramaphone records by which means one can learn both pronunciation and fluency.

Appendix - Attached herewith is a copy of a letter written to Mr. L. W. Brockington, President of the Rank Corporation of Canada. Some of the ideas of the writer are expressed in this memorandum. I think that the suggestions are still valid.

Dr. Gordon Bates,
111 Avenue Road,
Toronto 5.
August 11, 1964.

APPENDIX

Memorandum to: Mr. L. W. Brockington, Q.C., September 30, 1952
President,
J. Arthur Rank Organization of Canada Ltd.

From: Dr. Gordon Bates, General Director,
Health League of Canada

This memorandum has to do with the teaching of French to English-speaking people and the teaching of English to French-speaking people. It is suggested that there is a desire in both countries for bilingualism.

Many people in Canada and English-speaking countries have studied French to no effect. In the City of Toronto, among a million people, it is not unlikely that 200,000 have studied considerable French in High Schools and Universities, nevertheless virtually no one is able to speak French. This is due very largely to defects in the method of instruction in schools and Universities which have as their objective a knowledge of written French.

This situation could be corrected if it became possible to develop a means of instruction based on an understanding of the spoken language.

There are various examples of the value of moving pictures in teaching French. For example, Dr. Henry Sigerist, lately Professor of Medicine in Johns Hopkins Hospital states that on coming to this country, almost ignorant of the English language, he taught himself English, by going every night to the Cinema. I was told by Mr. Arthur Hiscock, Paris Manager of J. Arthur Rank Corporation that one of his Executives, I think a Swede, had learned French in Paris in the same way.

If a text were provided whereby persons with some knowledge of the French language could in advance gain an understanding of the meaning of dialogue it would become quite possible for individuals with a basic knowledge of written French to rapidly accustom their ears (former les Oreilles) by repeatedly listening to French of which they understand the meaning.

On the other hand French persons desiring to learn English could readily acquire a knowledge of the spoken language in the same way with an English text.

With the idea that this means of instruction might be utilized by the moving picture companies, the writer consulted the editors or owners of a number of newspapers. These included, Col. Dansereau of La Presse, Montreal, Mr. George Ferguson of the Montreal Star and Mr. Peters of the Montreal Gazette. I was informed by all of these gentlemen that they would be willing to give full editorial support to a project of this type if it were tried, for example, in the City of Montreal.

COMMERCIAL ASPECTS OF THIS SCHEME

The Health League of Canada has had some experience in the sale of literature in connection with moving pictures having been responsible for the promotion on a commercial scale of various moving pictures dealing with Venereal Disease. During the years of this type of promotion the Health League made considerable profit both from the exploitation of pictures

and the sale of literature.

The Health League of Canada generally made a greater profit from the sale of literature than from rentals of moving pictures.

It is here suggested that the same thing might happen if moving picture companies took an interest in the plan for the promotion of bilingualism in English and French speaking countries and that the texts of dialogues could be sold at a profit in both English and French speaking areas.

It is also suggested that if this scheme were adopted persons desirous of learning either French or English would go not once but many times to the same play in order to accustom their ears to the same sounds. This plan, of course, would involve carefully planned publicity but it would have the very great advantage of achieving a great deal of free publicity because of the fact that it would be considered by many newspapers and organizations to be a plan very much in the public interest.

LE MONDE BILANGUE

It happens that at the moment a movement has been launched in France to promote bilingualism in English and French speaking counties.

The originator of this movement was Jean Marie Bressard but it has been sponsored in the French National Assembly where M. Jacquet moved a resolution that English be made compulsory in French primary schools and that French be made compulsory in English primary schools. This movement has received the endorsement of the President of France who has designated his own native village (Muret) as a village where a pilot study may be made and a similar village has been named in Great Britain. In these two villages it is planned not only to make French and English both compulsory in primary grades but also to undertake experiments in the use of moving pictures and gramaphone discs to teach the spoken language.

It is planned to have a luncheon in Paris in October at which Princess Margaret is to be the main speaker.

This project is mentioned here because it would seem to be appropriate to the present memorandum giving an additional opportunity to promote the effective use of movies in connection with the suggested idea.

The writer has consulted various people both in this country and France in connection with a scheme involving the use of movies with prepared texts and has met with nothing but approval. The following facts will give some rather interesting sidelights as to the significance of the action which is proposed.

The writer was enrolled for six weeks this summer in a course at the Sorbonne, Paris, France. The students were divided into groups of 20, coming from all parts of the world.

In the class in which the writer found himself there were graduates of English Universities and some teachers. No person in this class could speak French fluently in spite of the fact that they had had a great deal of instruction. This it would seem constitutes in itself an indictment of teaching languages everywhere.

The writer in France met many persons from French schools but found that with rare exception these persons were unable to speak English.

For example, sales women in stores on the rue des Capuchines told the writer that they had studied a good deal of English in their schools which consisted very largely of grammar and vocabulary. They said that they would be delighted to speak English but "that our teachers taught in such a way that we couldn't possibly learn." The persons met by the writer, who were able to speak English, were almost invariably persons who had been exposed to hearing the language for some reason or other over a period of at least some months.

The writer discussed this matter with the Director of the Sorbonne's summer school. He asked the Director to explain, if he could, why it was that in the City of Toronto many thousands of people had studied French in Toronto schools but no person could speak French. The reply of the Director was that there was obviously something seriously wrong. He would be glad to receive a written criticism with suggestions.

The writer discussed the matter of the importance of French texts (in connection with movies) with Professor Jean Launay, Professor of French at McGill University. Professor Launay said this was an absolutely natural method of teaching and learning a language and if it were possible to persuade any theatre in Montreal to make available French texts he would guarantee that all of the students of French languages in McGill would obtain texts and would attend the showings of appropriate pictures. There are 900 students of French at McGill.

The writer discussed with the proprietor of a French book shop near St. Catherine Street in Montreal the possibility of selling French texts in that bookstore, previous to the showing of the moving pictures in question.

This young woman stated that every time that a French picture is shown in the Cinema de Paris (around the corner on St. Catherine Street in Montreal) hundreds of copies are sold if such texts are available and that there were always inquiries. These sales take place without any advertising whatever.

SUGGESTIONS

It is suggested that this is a matter which might well be taken up by the J. Arthur Rank Corporation with a view to considering the exploitation of English texts to France well in advance of the showing of English pictures in order that the potential audiences of French people desirous of learning English may have the opportunity of taking advantage of this plan if it is developed. Similarly that where the opportunity exists of importing French pictures to Canada efforts should be made to secure the exportation in advance of French texts in order that people in this country may have the opportunity of adopting an easy method of retaining the French language which they have already learned in school.

What is true of the City of Toronto is probably true all over North America. This means that there are hundreds of thousands of persons who have studied French in schools who would welcome the opportunity of some means of retaining the knowledge of French acquired by years of work.

THE PROUD CANADIAN

BY

RENE C. BEAUCHAMP

As a Canadian I feel proud and privileged to be a citizen of this great country of ours called Canada. Since my tender years in school which dates back to the twenties, I have held the belief that Canada was a country of opportunity, with freedom of speech, worship and thought; where all are equal regardless of colour, origin, or belief where two great cultures, complimented by others who came from different countries of the world, formed a free and equal society within a great country.

To me Canada is like a teenager going through its worst period of growing pains before crossing that threshold to adulthood.

My deepest hope is that we will be ready to cross that threshold in time for that great Birthday Party in 1967.

My story begins in a small town in eastern Quebec. The town of Aylmer lies on the shore of the Ottawa river, part of it called lake Deschenes about ten miles from the city of Ottawa the Capital of Canada. This is where I was born on 29 February 1920, the fifth child of a family of eleven children, and I was told in later years I was a very fortunate baby because during the big fire that ravaged Aylmer and the surroundings, our house was on fire and a woman neighbor rushed in and wrapping me in a blanket ran out of the house just before the roof and walls collapsed and brought me to a place of safety.

Today is a great day for me, I feel exited with anticipation because it is my first day in school, yes I was going to l'école St-Paul. I had a new pair of shoes and a two-piece suit consisting of short knee pants and alter or vest, navy blue and a white shirt with fancy bow tie, and my mother walked me to school which was only two blocks away. I enjoyed going to school very much and I thought the teaching Brothers were very good, expecially at recreation time, they would participate in sports with the boys, and oh yes, we had a big skating rink on the school grounds, we played broom ball during recreation and hockey after school. Pee Wee junior and senior played hockey there and Aylmer had some read good hockey teams in those days most of the time beating visiting teams from Hull-Ottawa and surroundings. As I remember the seasons were normal and good in those days, in winter there was feet and feet of snow and many were the times I walked to school up to my knees in snow, and another of my favorite winter sports was skiing on home made skis, consisting of rounded pieces of hard wood taken from big barrels that were broken down for that purpose. Spring was really something to see, the sun getting stronger and stronger melting and that snow, boys and girls wearing rubber boots to school, and then later small buds would appear on tree branches which meant that summer was on its way.

We lived in a two story log house covered with white plaster which stood directly behind the church. It was not the nicest house in town but my father was very proud of it because it was ours and it was very clean, inside and outside. We had a very big garden and grew all our own vegetables which were stored in the basement for the

winter. We also had fifteen and sometimes up to twenty pigs which meant we were well provided with meat and vegetables the year round.

My father was about five feet five, but with a big bone structure, a strongly built and powerful man, and he worked at a hotel. Behind the hotel was a mill producing feed for pigs and my father worked there in the daytime and evenings in the hotel as a waiter.

My mother was the best mother children would ever be privileged to have and the example she set for the family was to be instilled in me for the rest of my life.

May father had many friends, which included the church janitor, the blacksmith, the local doctor, farmers in the vicinity, gardeners, some were French speaking some English speaking, some Polish, even Jewish merchants who came to sell to stores in town. To my parents the boys and girls we mixed with were all welcome regardless of language, religion, or colour, as long as they were good. My parents were both illiterate, but thought us another kind of education. They thought us that canadians were all equal. In 1929 and 1930 the situation in general was pretty grim, my father was working only part time now and it was getting harder and harder to find work, and he had to seek employment elsewhere, and he did in a foundry in Hull. So my father sold our house which did not produce much money in those days, and we moved to Hull, closer to his work. That lasted only a few months and again my father had to seek work elsewhere, which he did in Ottawa this time, and so the whole family followed. I held very fond memories of Aylmer, my birthplace, especially my school days, and the time spent in the ~~church~~ CHURCH choir, singing every Sunday during high mass and I will never forget midnight mass at Christmas where I was privileged to sing solo, because I sang with all my heart.

Moving from a small town to a city like Ottawa was quite an experience and that closeness and togetherness we had known had suddenly vanished. In a town like Aylmer everyone knew each other, and quite often got together and discussed our mutual interests and also our problems. My association with english speaking boys and girls in Aylmer was quite an asset, as I found out while attending Ottawa separate school, because here they were teaching much more english in the schools. Brother Alban, the school director was also director

of the boy's choir of which I belonged and we sang, along with the regular men's choir at the Basilica.

In the spring of 1933 something happened which was to change my whole life. First my mother was sick and was sent to the hospital for an operation, and shortly after my father was to follow her to the hospital also for an operation and was to remain inactive for a long time. My two older sisters were married and my older brother by thirteen months had cataracts in his eyes and also had bronchitis. There were still eight children at home including me and we knew that something had to be done, and done quick. I was in the seventh grade then and I knew that somebody had to do something, so I was elected. I went to see the parish priest and he gave us some help and then I visited the Grey nuns of the Cross on Sussex steet and they gave me two pails, one with stew and the other with rice pudding, and they told me to come every day, and bring back the pails to be filled again.

Early in July I met an uncle who worked at a golf club on the Aylmer Road and he suggested I come to the club and work as a caddy carrying golf bags and he said that with luck I might make good money. So early one morning I set out with my two pails and told the good nun that I would leave the pails and pick them up on the way back from work about six thirty that evening. Then I set out crossing the Interprovincial bridge to Hull, then the Aylmer Road to the golf club, which was quite a walk. At the club I met my uncle who introduced me to the caddy master and told him of our plight, and he promised to do everything possible to help me. So began my daily ritual of dropping off the two pails at the convent in the morning and walking to the golf club and back at night sometimes seven and sometimes nine thirty and ten o'clock, picking the food for next day.

One morning as I was crossing the Interprovincial bridge I heard footsteps behind me and turning around I saw a priest, very tall, good looking, and that dignified look that you seldom meet. We said hello and walking together introduced ourselves and he asked me where I was going and I told him my story which shocked him at first, then he told me to keep my head up, that he would pray God to give me courage and wisdom. At a convent on Laurier in Hull we

parted company and I kept on going to my work. We walked that bridge quite often together and at the time I did not know that someday that same priest would become Archbishop of Montreal.

When September came around I became very worried because school would start in a few days and what would I do, I could not leave my job because the family needed me and the seventeen or eighteen dollars a week I was making now was a lot of money in those days, even for a married man.

So one evening after work I visited the school director and told him of our situation and demanded permission to leave school and continue working, which I obtained, but with the promise that I would continue studying and he gave me the best piece of advice that I was ever to get. He told me to read a lot and read and read, he told me to buy both French and English newspapers and to read them through and through, to read all the books I could grab in both languages, and to remember for as long as I lived to read and read.

In October when the weather was getting too cold for golf I started looking around for other employment and finally I found a job delivering groceries with a bicycle and let me tell you those winters were really cold, but these people I worked for were so understanding and good to me that I thought it was not so bad after all. These people I worked for were Jewish, had two sons and a daughter who held a deep love and respect for their parents and I only had admiration for such a close family. When I had no deliveries to make, I worked in the store getting acquainted with the stock, measuring pounds of sugar, different kinds of beans, flour, potatoes etc. They had living quarters in back of the store and upstairs, and sometimes when the Boss was away at the wholesaler or out taking orders, the missus was sometimes busy with housework, the phone would ring and I took down orders which they gave me in Jewish and I explained that I could not understand, but they would explain that this or that item meant this or that, and the amazing thing was that in a short time I was able to name almost every item in the store in Jewish, and then it made it easy to take orders over the telephone in jewish because some of the jewish customers could barely speak english, the older ones that is.

When I got home after work, the first thing I wanted was the newspapers, yes even before eating, because I was hungry for news, local, national and international, and I would read while I ate my supper. Evenings I spent at the library and sometimes went for long walks, and on Sunday after attending mass at the Basilica I would sometimes walk up to the Parliament Buildings and my greatest thrill was going up the tower, and the view from up there was really something, one could see all over Ottawa and beyond, across the river stood the city of Hull and to the north the Gatineau hills, and the mountains in the background, one of the most beautiful views in Canada.

Two years later when I was sixteen years old, my father was back at work and life was made easier for the family, more food to eat and a better place to live in and once again despair was replaced by hope, the bright look on their faces was a real comfort to me.

In the spring of nineteen thirty-seven I was approached by the owner of a clothing store and was asked if I would consider changing jobs, which meant more pay and I asked for a few days to think if over because after three years, I thought I could not leave these people who had been so good to me, so I had a long talk with them, and explained that I did not like leaving, but that it meant more money and especially a better chance for advancement, so they agreed that I should accept this new position. It was quite a switch from groceries to men's clothing and footwear and I had to start at the bottom, working on the stock which included new and used, some call it second hand goods. On the street where I worked there were about fifteen stores, mostly clothing and footwear and owned by Jewish people and again I was fortunate to work for a good employer.

This woman I worked for had to run this store by herself having a crippled husband and that is where I came in as extra help. So began my career as a salesman, and two years later I was again approached and offered another job with more pay, and being the biggest store on the street it meant more advancement, so in the spring of nineteen thirty-nine I started working in a store where they sold men's and boy's clothing and here I was to work for the next twenty years.

These people I was working for were a young Jewish couple with three children, two daughters and a son all very young. We were three employees, and with the Boss and his wife it meant a staff of five. The store was doing a good business and here I was getting real experience in salesmanship, and our customers came from all over Ontario and Quebec, some as far as forty miles away and some were farmers, gardeners, labourers, carpenters, trademen of all kinds, and also Civil Servants. About sixty per cent of customers were French speaking and being the only French speaking member of the staff, well I was kept quite busy and even the Boss and his wife were learning French from the customers and soon were able to converse with their French speaking customers. Of course we also had a lot of English speaking customers, and also some Polish, Italians, Germans and others and was able to serve them all because by then I was quite bilingual.

In the summer of thirty-nine I joined the Army Service Corps as part of the reserve, but unfortunately it lasted only a few months because I suffered a rupture and consequently, I was discharged. I still kept going to the library and at home my favorite pastime was reading and listening to music records which were also my way to relax after a day's work at the store.

In the spring of nineteen forty-one, I met a girl that my sister would bring home and they went for bicycle rides, and one evening I decided to go along with my bicycle. We were driving along when this girl had a flat tire and I brought her bicycle to my place and fixed her flat tire. So began a friendship, and a few weeks later, on our first date we went to a movie and I found myself so attracted to her that we began to see each other quite often and then she invited me to her home to meet her mother and family. Then we saw each other almost every night, and late in the fall we found ourselves making plans for the future. Our families thought we were quite young, I being twenty-one and her eighteen, but they finally agreed and on Christmas we were engaged. February the 4th, 1942 which was also her nineteenth birthday we were married, and after a short honeymoon we set up housekeeping and I was back at work.

We were at war since September the 10th, 1939 when Canada declared war on Germany after Britain and France had first made their war declarations on September the third, 1939. As we all know by now the Lion that was representative of Britain was not to be intimidated and the Lion came out roaring, and with other members of that great Commonwealth, including Canada, Australia, New Zealand and its French ally prepared to meet this challenge to freedom. Then that great English statesman, Winston Churchill, sometimes called "that great English Bulldog" made his entrance on the scene, and with great wisdom and courage that this great man possessed, he rallied his people in this crisis, and a great leader he let the whole world know that tyrany would never triumph over freedom. I shall never forget those great rallying words before the Battle: "We shall never surrender, we shall fight on the beaches, in the towns, cities until tyrany has been vanquished."

What an example of courage this great man was setting for the free world.

In Canada our parliamentarians were debating that thorny issue known as conscription, and French Canada was opposed to it, and it threatened to divide our country until that great French Canadian patriot, Ernest Lapointe, had the courage to tell his French canadians compatriots that they also were Canadians and as such, should be ready to defend their freedom with the rest of their fellow canadians. He was a great Canadian himself Ernest Lapointe. At the time I felt deeply hurt by this attitude of Québec, but who was I to speak out, having been turned down for military service. To me Canada meant a union of two great races and cultures and other minorities, people of different races, creed, and colour represented a great Union in Freedom. To me diversity meant "Freedom", and Freedom was the foundation of a free Society.

I enjoyed my work as a store salesman because it brought me in contact with different kinds of people and this association or assimilation if you want to call it, to me was also part of an education.

Business had improved and expansion was necessary, which meant more employees for a bigger clientel.

My wife and I lost our first baby who died at birth, it was a boy and I felt deeply hurt by this loss especially a son that I wanted so much.

As you know by now my famous pastime, evening and Sundays was reading, first the newspapers then books, and I used to cut out the war maps from newspapers following the advance of the Allies on the western front, and geography interested me very much, it always did since my school days when geography was my best subject followed by history and composition.

Japan attacked Pearl Harbour and the United States was at war and the task of building a great war machine began. General McArthur and his army had to vacate the Philippines and from Australia began his come back like he had promised, and soon the big push was on, fighting from island to island, pushing the Japs back towards their home islands.

The United States had declared war on Germany and Italy and soon the allies with General Eisenhower leading them invaded the European continent from France to Italy. Men of different countries fought together, joined like brothers in the cause of freedom. Even the Russians became our allies and the Germans were fighting on two fronts, and the end was only a question of time.

The allies or somebody high up there forgot that the Russians were also communists, and so let them get to Berlin first, something they were to regret later on.

General McArthur was the greatest soldier and strategist of them all, and also the greatest diplomat, which he proved in Japan.

The war in Europe was over and soon a lot of our soldier boys were coming back home, some of them being discharged, and business was getting even better, so once more expansion was the answer.

We lived in a big seven room house, which was big for my wife and me, and so we decided to rent two rooms. So we put a big card on the door outside advertising two rooms to rent and we wanted to choose our tenants which we could afford because I had a good job

and my wife was still working as a civil servant, having gone back to work after the loss of our baby. One evening the doorbell rang and there stood a tall lean man who could only speak a few words of english, and some German words which I was able to make out thanks to the similarity of certain German and Jewish words that I had learned, I was able to gather that he wanted to rent the rooms, and finally he was able to explain that he had come to Canada some six months before, and that his wife and little daughter were to join him here Christmas eve, which was about three weeks away, and looked so pathetic and worried, and he begged us to rent him the rooms because he wanted a place for his wife and daughter to come home to. I told him to come back the next day, that I would think about it, and he made me promise not to rent the rooms until he came back. After he was gone I had a talk with my wife, and she said, that she felt we had a moral obligation to bring these people together. But I was working for Jewish people and I thought, what will they think when they found out, especially after what thousands of Jewish people had suffered at the hands of the Germans.

Well I made up my mind and the next day when he came back, I told him, he could have the two rooms, and we were not prepared for what followed, he put his arms around me and my wife and kissed us both, tears sliding down his cheeks. He worked in a hotel as a cleaner and dishwasher, which was only two blocks away, and so the next day he moved in a couple trunks and some clothes.

It was Christmas even, our big living room was well decorated with streamers of coloured paper, bells and in a corner a big decorated tree, in another corner stood a manger. I was busy helping my wife who was baking pies and cakes, tourtieres, getting ready for the next day, and the arrival of the wife and small daughter of our new tenant.

About eight o'clock we heard footsteps coming down from upstairs and there was our tenant dressed in his Sunday best, with a big smile which we saw for the first time since his arrival with us, he was on his way to the railway station to await the arrival of his family.

At about ten thirty we heard the doorbell ring out loud and the door opened, first a tall good looking woman followed by the father carrying his five year old daughter. After introductions, started an evening and night, my wife I shall never forget, first this woman put her arms around my wife and was kissing her on both cheeks, then shaking my hand, said in English that she felt indebted to us for making it possible for her family to be reunited again. Then the proud parents presented their five year old daughter called Anna Maria, a beautiful child, and we proceeded to the living room where everyone took a seat. We had bought a good bottle of wine to celebrate this reunion and after everyone drank a toast to freedom, this woman told us of their terrible ordeal, all they had lived through. Both her family and her husband's had been against the regime in Germany and life was made almost unbearable in concentration camps. Towards the end of the war they had both escaped and were married shortly after, and a year later they had a baby girl. She told how an old couple on a farm had hidden them from the visiting Gestapo agents.

It was a few minutes to midnight and we had the television on, and we told them that midnight mass would soon begin, and they did not have to look at it that they could go upstairs to rest if they wanted to. To our surprise the woman's face brightened, and dropping to her knees with her husband and daughter to whom she handed prayer beads, and taking a prayer book was following the mass being televised from Notre-Dame in Montreal. My wife and I were surprised to learn that they were Roman Catholics like we were and that scene we shall never forget, their faces lit up praying with deep devotion and then this woman unable to contain herself bursted out in tears.

This courageous woman who carried marks all over her body that were inflicted on her in concentration camps, found herself a job doing housework and five mornings a week she left with her little girl coming back around six o'clock. She said she had to work because her husband was making only thirty five dollars a week and they could not otherwise pay the rent and eat properly.

Their ambition was someday to own a chicken farm, and eighteen months later having saved enough for a small payment set out looking

and finally found and bought a small farm near Prescot, Ont. Once again this woman went to work, this time for RCA Victor, on the television parts assembly line, so they would have some revenue while they were stocking their little farm with chickens, and her husband went to work in Prescot on a grain elevator. A nice family and what a woman.

Well let me tell you that immigrants like those make quite a contribution to a country like ours, and I for one think that this country should open its door wide and let all those would be citizens in, and I also think that this country of ours could easily harbour double the population we now have.

My wife's greatest desire and also mine was to have children. Over six years had passed since the loss of our first baby and a doctor proposed that we adopt a child. At the time I was dead set against it, but my wife was thinking about it and early in the Spring of 1950 white visiting my brother-in-law and sister-in-law in Montreal on a weekend something happened that was to change my mind.

It was a Sunday afternoon and my sister-in-law proposed we go on a sightseeing tour in their car, and to my surprise I found myself visiting a place where there were hundreds of babies, call it an orphanage if you like, a great big place, a nun was taking us on a tour of the place, we saw all kinds of babies, but to me they did not mean anything and I was getting impatient to leave. But just before we left, the nun asked us to wait a moment that she would be right back, and in no time at all she was coming out of a room with a big chunk of a baby, the most beautiful baby I think I had ever seen, and I remember the baby boy extending his arms to my wife and it seemed like my wife was afraid to take him, then he turned around to me and extended his arms wanting me to take him in my arms, and I did, holding him like he was mine, and I knew then that we had to have this baby, that I could not do without him, and I wanted to bring him home, but the good sister made me understand that it was impossible, that there were certain formalities to perform, an investigation to ascertain our capabilities character references etc before we could adopt him. She put a plastic bracelet on the baby's arm with our name on it and said that as soon as

the investigation proved fruitful we could come back for the baby. We went back home to Ottawa and began at once preparations to receive our baby son because there were no doubt in our minds that we would qualify. The baby's room was soon ready with the furniture we had bought for our first baby that we had lost at birth. On Monday I told may employers about it and they said they were happy for us.

That week was the second longest week of my life excepting the week before my marriage and finally after a few telephone calls to Montreal, Friday morning the doorbell rang and a nurse in full uniform walked in and after keeping us in suspense for a few minutes she told us the good news that we would get him anytime now, and I told her that my car had been in front of the house all week long with a full tank of gas and ready to go at a moment's notice. She asked us to wait until she got to the office in Montreal to hand in her report.

Well I could not wait and as soon as she was gone, we left and stopped on the way to have lunch, then arrived at our destination at 2 o'clock in the afternoon to be told that the nurse had not returned from Ottawa yet. We sat down in a big waiting room and at four o'clock the nurse walked in with surprise on her face at seeing us there, and I remember her asking if we had come by plane and with a smile asked us to wait a few moments longer. After what seemed like a year, the good sister came carrying the baby followed by the nurse. While my wife dressed our son with clothes she had brought along, I went with the sister to sign the necessary papers and after instructions on baby care and hand shakes we departed and we were on the way back home. After eight years of marriage my wife and I were still like young love birds, united by a deep love for each other, but there was a little wee something missing, and the baby made our happiness complete.

At work I seemed to have more vigor and ambition and after my day's work I seemed more eager, even than before, more axious to come home.

As a salesman in a store I came in contact with all kinds of people, some rich, some poor, some from the different trades like carpenters, bricklayers, mechanics, farmers, gardeners, and of course

civil servants. About sixty per cent of our customers were french speaking canadians, and I remember how some of them would come in and as me if I was a Canadian, especially those from the country, farms and small villages, and I knew what they meant by canadian which could be misinterpreted by some people, they meant French speaking canadian and time and time again I would explain to them that we were all Canadians, some French speaking, some English speaking, and also other languages, but all were canadians. To me it could only mean that these people had very little if any education at all, and no education sometimes leads to ignorance, which in turn leads to misunderstanding, misinterpretation and finally division. One thing I always looked on with distate was name calling, like frog, bloke, wop and many others.

One incident I recall, involved some Jewish boys who lived on the street where I worked. I lived on a corner about two blocks from my work and the Jewish boys had to pass my place going and coming from school, and my lunch hour being twelve to one, I would encounter them coming from school on my way home or going to school on my way back to work. On more than one occasion I would see some of them being pursued by other boys and when they saw me would call for my help, telling me that those darn frenchy boys were after them. The first thing I used to do was separate both groups and then I would proceed to give them a good tongue lashing, telling them that they should be ashamed of themselves carrying on like that, and instead of chasing each other they should make friends and get to know each other better, and no more name calling, and on one occasion I had the satisfaction of seeing them shake hands.

The following year my wife was pregant and on the 2nd of September 1951 gave birth to a daughter which we called Louise. Wow! A son and a daughter, and a good wife and mother, a complete family. What more can any man ask for.

After a day's work and evening meal I usually retreated to my refuge the living room, where I indulged in my favorite pastime reading and listening to records. Even though I enjoyed my work as a salesman, sometimes pressure and mounting tension had to be eased, and so our living room became my refuge.

Reading became my greatest relaxation, first came the newspapers, both French and English, I had to keep up with the news, local, national and international. I always bought the weekly papers: le Petit Journal from Montreal, the Star Weekly from Toronto and of course McClean's magazine. We had a big living room, a big combination radio and record player in one corner, in another corner tables of flowers and plants which was may wife's hobby, and other corner stood a real antique, a revolving library filled with all kinds of books. I always hungered for knowledge and the thought of having been forced to leave school in the seventh grade still hurt and my appetite for knowledge would never cease, and next to my familly that library was my most prized possession, because I always kept adding to it and someday my children would also benefit from it.

My parents lived only two blocks away, and at least once a week I would visit them and my brothers and sisters those who were not married and still lived at home.

One event that kept repeating itself year after year was New Year's morning when all the children married or single would assemble at my parent's home, including the grandchildren, all would go down their knees, and my father would give benediction imploring God for the blessing of all his children for the coming year. Then when all around wishes were dispensed with, the exchanging of gifts took place, the children took over and they could be denied, it was their day.

Another yearly event at my parent's home was Easter morning. After attending church my wife and I and the children would walk the two blocks to my parent's place where we were joined by the rest of the family, some with their children, we all sat down at the table and for some it was a long wait because breakfast consisted of one big bacon omelette, with a big slice of ham and a slice of pineapple, which everyone was served, including the children. My father took great pride in this Easter event and also New Year's because he was the cook and a very good one. Of course Easter would not be complete without Easter eggs and chocolate Bunnies which my mother and father distributed to the children. Children ARE the heart of any family, but unfortunately I was unable to give my children the time and attention that they

deserved, and that's where my wife came in, she took over and she was both a mother and father to them.

At the store I was promoted to the position of buyer, besides being a salesman, which meant that five days a week I was in the store selling, supervising, and one day a week I was away visiting wholesalers and manufactuers in Montreal buying merchandise. Some times I was busy visiting sample rooms in a local hotel, looking over new styles of merchandise for the coming season, and looking for the coming season.

When I was home I was too tired to even pay attention to the children and most of the time I would retreat to the living room where I would try to relax from the mounting tension by either reading or listen to music, that is Straus which was sweet and soothing for the nervous system.

In the summer of fifty eight the inevitable happened. One day I was in the store serving a customer when all of a sudden I felt sick, I was having dizzy spells and had to hold on to the counters and came close to losing consciousness. Fear and panic got hold of me, I told my employer that I was not feeling well and was going home. Although I lived only two block from the store, I still don't remember how I got there, and a doctor was called immediately. At first it was feared that I was having a heart attack, but upon further examination it was found that I was suffering from nervous exhaustion. I spent a month at home, then went back to work, I was off work a few weeks at a time for the next several months. In the spring of March 1959, tension, fear and panic got the best of me and I had no other choice but to give up my work this time for good, My wife was already pregnant when we decided that moving away from the centre of the city to the outskirts and away from the noise of the city would do me a lot of good, and we knew by then that a lot of rest and relaxation would be needed and it would take time, may a long time. On September the — twenty-first of that year 1959 my wife gave birth to a son and we still [illegible] here.

After working for about twenty-five years, six days a week, and very seldom being absent on account of sickness and suddenly you find yourself staying home, out of circulation, and you are told that it

will take a long time to recuperate, it gives you quite a shock and that first year seemed like ten. Slowly my condition improved and once more I was back in circulation, visiting my family and once more I was enjoying the company of my children. Then in spring 1960 my wife decided to go back to work for the Civil Service and my job would be to look after the baby and getting lunch ready for the older two children who were in school. So started my new career as a housekeeper, which at first was a bit awkward, but as they say practice makes perfect and I had acquired experience, and my wife was able to relax more at work and not worried anymore knowing that everyting was working fine at home.

When our son Marc was born in September of fifty-nine, little did I know that someday he would bring me so much joy and comfort, because from day to day I was seeing my son growing up, observing all his actions and I can't tell you the satisfaction one gets, especially a father of having the privilege of observing the daily growth of a child, and this child for next three or four years was to be company which I badly needed, because, could you imagine me all alone at home all day!

Well I can't, and to me this child was a godsend from heaven, for he was always cheerful and a very good disposition.

In the summer my brothers and sisters were busy making preparations to celebrate my parents' 50th wedding anniversary, I decided to help also which kept me busy and made me forget about my troubles. In August my parents celebrated their 50th wedding anniversary and a memorable day it was.

My parents along with their children and grandchildren, and many friends attended a special ceremony at the church which consisted of a high mass and repeated the vows they had made fifty years before. We had rented a hall and it was an all day affair, a luncheon, then all afternoon dancing, and then the main dinner at seven, after which presentations were made, including the presentation of a big bouquet of roses by our ten year old daughter Louise to my mother who felt very proud of her granddaughter and godchild. Another grandchild read an illuminated address, and then followed the congratulations and gifts from the family and friends. After an evening of dancing and rejoicing both my parents stood on the stage and with tears in their

eyes thanked everyone for a memorable day.

My father had worked a good many years for the transportation company and had been forced to retire two years previously after an extension of three years.

The following winter my father took sick and as the months went by we could notice his condition getting worse and shortly after a major operation he passed away on May the twenty-eight, nineteen sixty-one shortly after reaching his seventieth birthday.

Throughout the many years my father had worked for the Transportion Company he had made many friends as we found out on his fiftieth wedding anniversary and also at his funeral. There were men from many ethnic groups who had worked with him, but to him there was never such things as ethnic or different classes of Canadians, to him they were all ordinary hard working canadians and they were his friends.

My father's death affected me immensely and soon reaction set in and I felt very depressed, having stayed at my father's bedside day and night after his operation, even against the advice of my family who were worried over my own condition, [illegible]

One more I retired into myself and back to my refuge the living room and my books, newspapers, magazines and any reading matter I could grab. Even though we had three children, my wife always found time to be at my side to comfort and encourage me to forget the past and look to the future, forget about myself and spend more time with the children.

As you must know by now my hobby is reading. We read both English and French, because we are a bilingual family not by force of circumstances but by choice. Our children attend French separate schools where English is also taught in all subjects and their friends also include English speaking boys and girls, which my wife and I do not discourage because we think that it is good for them to mix with their fellow canadians, and they have nothing to lose and a lot to gain.

By this time I was getting fed up with myself, impatient, I felt useless, I had tried time and time again going back to work which lasted sometimes a week or a few days, and back home I was again. I knew then

that I would have to forget about working in stores, except maybe Saturdays which were busy, but it could not take the quiet and inactivity of the week days.

I decided to take an orientation course which lasted a week, to find out what other type of work I could be suited for, and the following week was given a letter and told to go to a certain address. the following day at an appointed time. To my surprise the address on the envelope turned out to be the Unemployment Insurance Bureau and I had an appointment with a man in Special Branch of the Unemployment Insurance. The man opened the envelope and I felt sure that it contained the results of my tests, which were probably lamentable. After answering a series of questions, this man took me downstairs and I was given a book and the cashier gave me some money and told me to come back every on the same day.

We I was very thankful for the money which helped a lot, but I was very disappointed because my pride was hurt, even it was false pride, and everytime I went there and stood in line very week I felt sick, because this was not what I had expected. I did not want charity, instead I wanted understanding and the chance to work even if it meant training for it. After a few months I told my wife I did not want to go there anymore and so I stopped going which was probably wrong on my part, but I could not take it any more.

My nervous conditions had affected my wife and children and I kept blaming myself for it, but my wife the courageous mother of my children using tact and comprehension and also restraint was able to keep tension in our home at a bare minimum. I was very fortunate in having such a loving and understanding wife who was also devoted to my welfare and that of the children, helping out with their homework even after a busy day at work typing all day. Every day she kept encouraging me and always trying to boost up my moral, and with that kind of encouragement I was bound to improve my condition morally.

One subject I would like to discuss here, is the doctor and patient relationship, I find it unfortunate that doctors cannot spare a little more time for their patients in order to find out about their home life and find out how their patients stack up morally and emotionally.

I am told that in order to make this possible, a lot more doctors would be needed and that visits to doctors would be more expensive.

Well the spring of 1963 finds me in much better spirits and I was able to work nine or ten Saturdays in a row, which meant a lot to me. A very good friend of mine, whom I have known for over twenty years, and owns a clothing store was in part responsible for changing my outlook on life and getting me out of my shell. At first he suggested that I get out of the house and come to spend Saturdays in his store as an experiment to see how I would react, and he said I could sit down when I felt like it, and if I felt like it I could serve customers when we got busy. Of course selling was in my blood and I not resist the temptation and all exited I went at it wholeheartedly, and sometimes he would have to tell me to slow down and relax. Once or twice I felt sick and he sent me home, but insisting I come back the next Saturday.

July and August being warm and sometimes hot I decided to stay away from the store and would start back in the fall.

This Summer I took another giant step. For the past four years, I had been driving my car in the city sometimes wander out twenty or so miles way but never any further than that, and even though I would drive in heavy city traffic, which did not bother me at all, fear of getting away too far from the safety of my home would prevent me and my family from visiting relatives. But one weekend my wife and children wanted very much to visit relatives who had a summer cottage on the Ottawa River near Rigaud about eighty miles from Ottawa, and the look on their faces made up my mind and away we went.

That weekend trip had given me back a lot of confidence in myself, something I had lacked for quite a time. Nineteen sixty-four brought me a broader outlook on life in general, comprehension, and I became more conscious of my family, spending more time with my children, even checking on their school marks, and I noticed a change in my children, they were looking up to me, coming to me with some of their problems.

One day my daughter came home from school and said: "The treatment of the dark people down south is shameful and sinful." She felt very strongly about this, because she felt that one's colour and convictions should not make them a people apart from others. My oldest

Jean-Pierre was also irritated and was even more affected because to him discrimination of any kind is a crime against society. Then he went on to point out that we had some problems right here in our own country, deploring the actions of separatists in Quebec, creating dissension and damaging national unity. To him problems existed and grievances were real, protests were permissible, but should proceed in an orderly manner respecting the laws of the land and also the rights of others. Well I guess that our children's point of view and general outlook on life corresponds pretty well with that of my wife and myself.

The violent actions of those few extremists-separatists, including at first threats, then stealing of Government property, bombings, and then even murder of the innocent, could not help their cause, and instead could only bring more dissension and chaos.

Here I must also recall the visit by her Majesty the Queen to Quebec City, and the tremendous courage she displayed in coming, regardless of threats from a few ignorant hot heads that she would not be welcomed. It was said that the populace was afraid of repraisals by the extremists, which were only a handful and should have been driven out of the city by its citizens. For a city known all over for its hospitality, it was a dark day, and its citizens in failing to come out in ~~fxx~~ greater numbers to welcome the head of state of a great country and also the head of the Commonwealth of which Canada is a senior member, showed a great lack of courage. Even my children, only felt resentment at seeing scenes of the visit on television. Her Majesty's speech at Quebec which showed wisdom and courage, will all the more endear her to her subjects, and I am convinced that time will prove that her visit will have been beneficial.

Another event that I recall was the sponsoring and convening of a Conference and Study on the Canadian Family by His Excellency the Governor General and Mrs. Vanier. A very noble gesture that will add to and culminate their many achievements and distinguished service to their country and the crown.

General Vanier has had a most distinguished and varied career, first a a soldier in the 1914-1918 war, where he was wounded, losing

a leg and awarded decorations, then rising to the rank of general.

General Vanier was ~~gixxx~~ again called on to serve his country, this time in the diplomatic service, when he was appointed Ambassador to France and his charming wife and companion was called on to serve with him as hostess, a role she would long have to share with her husband. Some years later General Vanier was once more called on to serve, this time as her Majesty's representative as Governor General in Canada at Government House.

The choice could not have been a better one, and George Vanier the soldier diplomat, an examplary father, husband, perfect gentleman, possessed all the qualities required, and with his charming wife the perfect hostess, has proudly discharged the duties entrusted him.

I am sure that all Canadians will agree with me, when I say that Canada and the Crown have been loyally and royally represented and served by General and Mrs. Vanier, I think that the best compliment I can pay them is, that they have been and are a living example to their fellow canadians.

A most memorable event was to bring the year 1964 to a close. Here I refer to her Majesty the Queen signing the proclamation giving Canada its new flag the Red Maple Leaf.

Preceding this event the flag debate in Parliament had aroused bitter disputes, some preferring a flag consisting of the Union Jack and Fleur-de-Lis, and others wanting to cling to the Red Ensign as Canada's flag emblem.

First concerning the Union Jack and Fleur-de-Lis, let me say this: most people would not agree to the using of the Union Jack because it is the flag of another country and the same for the Fleur-de-Lis, and the Premier of Quebec, Mr. Lesagé, has said that he did not favour the Fleur-de-Lis or any other symbol that was not Canadian. He said that he favoured a purely Canadian flag representative of all canadians. My reason for wanting and approving the new Red Maple Leaf flag is that it will be representative of all Canadians, and it will bring a new meaning to the work Canadian. I also believe that with the official approval of O Canada as our national anthem, a new sense of pride will bring canadians closer and I see the day close at hand when all citizens of this country of ours will forget their petty grievances

of distrust and will unite as good, consciencious, tolerant citizens, and will be proud to call themselves canadians.

Coming back to the study on the Canadian family, I would here to add my comments on this most important and interesting subject.

Six years ago when illness struck me, I thought that my world had come to an end. Suffering from nervous exhaustion and depression, I was living in a little world all my own and my family had to suffer in silence because I wanted to be left alone and at home noise of any kind had to be cut to a bare minimum. The first two years, they had to put up with plenty, and only their patience and understanding brought me back to their world, and once again we were a complete family. Those six years haven't been altogether wasted, and the last four years, having to stay home as housekeeper, while my wife was working, I was able to learn what a mother's duties consisted of, and I can now verify the statement often made that father worked eight hours a day and mother twenty-four hours a day.

I have read and heard it said that women were getting more out of marriage than men. Well personally I think that most women, especially mothers contribute more to marriage than most men. Fathers should take a more active part in family affairs, especially concerning their relationship with their children who could use some of their counselling. Let us remember that a family's structure is as sound as its foundation.

One memorable day I will long remember was February 15, 1965, I was at home watching the flag ceremony on Parliament Hill which was being televised and at 11;45 AM my daugther Louise who is in the eight grade walked in from school all exited and not taking time to take her coat and rubbers off walked into the living room and was glad to be on time to see the official raising of Canada's new flag. Five minutes after, my five year old son Marc who goes to kindergarten in the morning walked in also rushed to the living room, rubbers and all to watch the raising of the new flag, and when at twelve noon the trumpets were heard and slowly the red and white Maple Leaf Flag was raised, my five year old son stood at attention and with his right hand raised he saluted the flag, holding that position until it had reached its proper place at the top of the pole. Well, let me tell

you that my daughter and I stood where we were baffled and wondering how a five year old boy could amaze us so, and we felt very proud of him. On the early evening news on television, the raising of the flag was repeated and this time the whole family was there and again our young son Marc went through the same motion of saluting the flag, my wife Georgette and older son looked on in amazement and pride.

Now I would like to discuss and analyse the problems that are affecting the fundamental aspects of this country of ours and see if we can bring its pulse back to normal. First of all let us start from the very beginning. Although the Indians and probably Eskimos were the first inhabitants of what is now called Canada, the French were the first to bring civilization and colonize this land. Then the English came and eventually the two groups came togrips and in the ensuring battle, the English defeated the French, but did not conquer them, and the millions of French speaking canadians still living in different parts of Canadaare proof enough, and they have contributed in no small measure to the development and progress of this country. The British North America Act and the constitution guaranteed their freedom and protection of their culture, and language. As I understand it, this freedom and protection extends to the province of Quebec and also to parliament and federal courts and institutions. As we all know the French speaking canadians in the province of Quebec form a substantial majority and still the English speaking propulation of Quebec enjoy more freedom and protection than the French speaking canadians living in other parts of Canada. If one reads in detail about the history of Canada, one will notice that the French settlers, including missionaries, sisters of religious orders, all men and women of great courage had a great share in the early settling of this country. Let us keep in mind that French canadians through their ancestry have been deeply rooted in this country of ours for more than four hundred years, and for those who every now and then make the statement that the French were beaten and conquered by the English, and that they should assimilate with the majority, they should remember that the French helped settle not only Quebec but also Ontario, part of the maritimes and also part of the west. When one makes statements like that, one does not preach or encourage canadianism, instead it preaches

extremism, which in turn brings on division and preaches something more dangerous, hate.

In this day and age the word conquered is but a myth which has lost its meaning by now. Let us remember that the English canadian element does not alone comprise a majority, and that the French canadian does not either, because let us not forget the other important groups of canadians also are an important part of this country. Let us not be so prone to speak in terms of minorities, instead let us face the fact that the cultures of the two founding groups of this country, plus all the other groups of canadians and their cultures including Eskimos and Indians, form together a great diversified culture within a great society and remember that diversity is very healthy in a free society.

French Canadians claims that the province of Quebec is different, and is not a province like the others, and it claims a special status and privileges. English Canada on the other hand is perplexed and is asking: "What does Quebec want?"

Well I think that the answer to that is that Quebec wants to make sure that the French language and culture will survice in Canada, and they are also very worried and afraid of one big English word: assimilation.

As a Canadian of French origin, born and raised in the province of Quebec I cannot condone or approve extremism or separatism which I deplore and I am perplexed by the silence of the moderates in the province of Quebec who form a majority, I am sure. Some French speaking Canadians in the province of Quebec have been speaking out, claiming they had grievances, some rightly so, and they have a right to make themselves heard, but I cannot approve of the way they are going about it. One thing I find missing and wanting in the province of Quebec is diplomacy or rather the lack of it. True we find some diplomats in the government and legislature, and even outside of it, but I find they are too few. French canadians, especially in Quebec should not forget that a determined and forceful diplomat can twist his best friend's arm in such a way as to make him enjoy it.

For the past five years, the English speaking element of this country have been recuperating from the effects of a great shock.

The docile lamb, that so called minority, French Canada, had suddenly awakened, finding new strength, and flexing its muscles, decided to take a more active part in the development and decisions affecting the Bastion of French Canada, the Province of Quebec. Development was accelerated in eduction, industry, Hydraulic resources, and cultural affairs, and provisions were being made to bring steel mills into being. Quebec made it known in no uncertain terms that it wanted the French minorities in other parts of Canada to be treated equally as well as the English minority was treated in the Province of Quebec. I have read and heard it said that the only things that French Canada had produced in the past was lawyers, doctors, priests, nuns, teaching brothers, and of course lots of babies. Well things are changing and French Canada is now also producing engineers, scientists, and also some good business executives.

I would like to pay a special tribute to a French canadian journalist, auther of many books, who early in 1965 achieved a goal of 50 years as journalist and writer. He is Jean-Charles Harvey who writes a column in the largest and most popular French canadian weekly newspaper in North America. Jean-Charles Harvey of Le Petit Journal, Montreal, is a man who belongs to a select group of great loyal canadians, a man of great convictions, a realist who is not afraid to face issues controversial or otherwise, a man who has been preaching brotherhood, understanding and national unity. The tributes and congratulations paid this great man by the Prime Minister of Canada and many others from all over, were well deserving and in my book Jean-Charles Harvey is a great loyal canadian citizen.

There are other moderates in French Canada like Jean-Louis Gagnon, Gerald Pelletier, Andre Laurendau and many others. Premier Jean Lesage surrounded with some new young fresh blood has done quite a job in awakening and instilling in his fellow men a new sens of responsibility. If his lieutenants can close ranks even closer, yes all of them and forget personal ambitions, and instead set an example and instill in the youth of French Canada a sense of responsibility, realism instead of extremism, then all these men who are moderates and sensible, will have rendered great service to their contrymen, yes all of them politicians, writers, journalists, etc. I remain very condifent that French Canada will as in the past continue to labour for the betterment of

the lot of its citizens and together with the rest of Canada, all Canadians, will forge ahead and envisage the future in a unity of purpose, confidence, and take its rightful place as one of the great progressive and peaceful nations of the world.

Personally I think that the problems facing French and English speaking canadians can be solved amicably and honorably, if both sides can make reason, comprehension, and wisdom based on justice triumph over accusations and distrust. Both sides should bear in mind that their cultures compliments one another and both should be free to express themselves in their own language, and their children educated in their own language, and then learn each others language, and also get to know and understand each other better without fear that one group will be forced to surrender or assimilate with the other. We have in this land, all the human ingredients necessary to form a united, progressive and peaceful country in which prospective canadians still living in other lands would be proud to migrate too. Please try to remember that Canada could not long survice as a nation separated from the Province of Quebec, and in turn the province of Quebec could not survive either, because then it would be only a matter of time until the assimilation problem would present itself, but this time it would come from another direction, and Canada would cease to exist as such.

Having lived in Ottawa, the capital city of Canada for more than thirty years, gives me a decided advantage in that when discussing and trying to analyse the problems confronting the two maingroups of this country, I am able or at least try to be as impartial and objective as possible. In this capital of Canada which is fast becoming one of the most beautiful cities in the world, we have the Parliament Buildings where government and opposition members legislate and where the press from all over Canada is represented, we are in the province of Ontario and also very close to the province of Quebec, this is the heart and centre of Canada, also the centre of information and newsmedia.

Quite a high percentage of Ottawa's citizens are of French ancestry and I personally think that the city of Ottawa should lead the way in fostering better relations between the English and French speaking groups. Ottawa is not just Ottawa, it is the capital of all Canada and it should lead in setting an example for the rest of the country,

a better example than was shown in the past.

The province of Ontario is to be congratulated for its efforts in helping to alleviate the problems of the French speaking canadians, especially in education. More help will be needed in the future and I am confident that the government and people of Ontario will treat French speaking canadians as fellow canadians should be treated. Other provinces should follow Ontario's example and contribute their share to National Unity.

To the adult population of Canada I would like to say and even implore them, expecially the fathers and mothers to banish from their heart if there is, hate anddistrust. I beg you to set an example for the youth and children of this country, and teach them to be good citizens. I have read so much about hate anddistrust, that it hurts me deeply, and my wife and I must keep on telling our children that there are more good people than bad people, and that good will always prevail over evil. To the youth of this country I say practice and preach Canadianism, brotherhood, tolerance, and do not encourage those few who through ignorance, sow disunity and preach hate. Instead keep in mind that you are the canadian adults of tomorrow, that you are the leaders of tomorrow, and remember that Canada's future is in your hands. Reading enriches the mind and the knowledge gained from reading is very precious, therefore my dear young people I would like to encourage you to read all you can, and learn to analyze what you read, know the good from the bad and your reward will be knowledge and wisdom.

I cannot understand the overexitement in this country over the problems facing us. Surely we have problems, but with understanding and patience, those problems will be solved as others were in the past, Some deplore the fact that we have a French-English crisis and worry about it, some politicians, and others cry out the Royal Commission investigating and analizing these problems is not needed or will create more disunity. These people are rendering a great diservice to this country, and those who are critical of the Royal Commission should bear in mind that it is not a Gestapo, but a group of capable and respectable, and consciencious men, and the least these critics can do is wait until the Royal Commission is through withits work before passing judgemen

Bilingualism and biculturism should work both ways and if French speaking Canadians in the province of Quebec and elsewhere want more recognition for the French language and culture they should be prepared to learn about the English language and culture.

It is not my intention to write politics, and when mentioning certain parliamentarians, Federal or Provincial, I write about them as Canadian citizens in responsible positions, and it is not my intention to be partisan, because I think that the issues concerned are above politics.

My dear Canadians there are other issues that I would like to bring to your attention and also to the different levels of Government in this country.

First I am in favour of a strong central Government, and caution must be used against whittling away piece by piece, the authority and power that only the central Government should possess.

Second, I would like to go on record as opposing any secret society or organization whatsoever.

If we are to achieve some degree of understanding and unity in this country, we must first learn to trust each other and refrain from plotting and unduly criticizing this or that group.

Let us bear one very important thing in mind. One who is able to swallow false pride shows strength of character and wisdom.

We, as Canadians, are a very fortunate nation if we look around us, at other less fortunate countries, we should feel very fortunate and count our blessings.

I would like to see formed in Canada a National Society or Association for National Unity.

Senior Group

Junior Group

Also a permanent Secretariat to handle Federal Provincial affairs.

This country is not going to the dogs, like I've read and heard it said. Constructive criticism should be welcomed but let us remember that it has to be constructive.

You have read, where, I mentioned that the French speaking canadians in the province of Quebec had grievances and were rebelling against certain injustices. Well, here, I address myself to the English speaking majority in this country. I ask you: "How would you like to be in their shoes and even if you were the majority, and had to use the French language at work, in transactions, had to address your superiors in French? Well, I think, I can answer that question for you. You would not put up with it, and the fact remains that the French speaking majority in the province of Quebec have had to put up with it for ages. Surely you can understand as well as I do that it is a very touchy issue, and you must also admit that these people have been very patient.

And now, another touchy issue concerns education. As I have mentioned, the French speaking majority in the Province of Quebec are demanding the same treatment and the same educational advantages that the English speaking minority are enjoying in the Procince of Quebec, for the French speaking minorities in other parts of Canada.

Well there, in a nutshell are the two main issues that have contributed to unrest, provocation, and threaten to divide our country. I have the conviction that there are thousands and thousands of people in this country who feel as I do, that these problems must be solved, can be solved and will be solved.

Some may think that I am a dreamer, but I would very much like to see July the first, Canada Day, become a day of joy and celebration throughout Canada and would like to see in Ottawa the capital of this country a big parade in which all aspects of Canada would be represented, fancy costumes, uniforms, young and old, civilian and military, floats representing our ten provinces, converge on Parliament Hill for an all day celebration, every ethnic group wellrepresented, dancing in fancy costumes and Canadian songs representing every part of Canada. It would really be something to see the Governor General, Prime Minister of Canada, the head of opposition parties, and to top it all, or ten provincial Premiers.

To see the above-mentioned would bring me much pride and satisfaction. Houw about you, what do you think? Am I a dreamer?

I have read and heard it said that Canada's Prime Minister, Mr. Pearson should have stuck to the diplomatic service, or that he would be better off at the United Nations. Well I feel thankful that we have a diplomat at the head or our Government, because in these trying times, what is needed in this country is diplomacy and to be able to govern with a minority Government and try to instill in his fellow Canadians a sense of responsibility in trying to unite this ~~this~~ country, and make every citizen proud to be a Canadian, all this with four opposition parties, each with a different point of view, takes some doing.

He is not just a flexible diplomat, he is also a parliamatarian. He I would like to define the word parliamentarian which comes from the word parliament, and the word parliament comes from the word parley.

If we go back into history we read about war chiefs who agreed to a truce and also to parley, discuss their problems, and if a parley was to be successfully concluded, well, even then diplomacy and flexibility had to prevail. Well, I think that the flexible diplomat and the patient parliamentarian that he is will see us through that so called crisis.

He is not selling Canada down the river and won't cause the Balkanisation of our country, and when he decides to step down from office, he will ~~be~~ introduced and got accepted some measures that no one before him had the courage to bring about.

One issue that I would like to comment on is religious freedom. First concerning religion, you all know by now that I am a Roman Catholic, and I would like to qualify a statement often made and heard in the past, that only Roman Catholics could go to heaven. Personally I believe that any good and right living person who is repentent of wrongdoings, has the same opportunity to prove his worthiness, ~~and that statement has been proven false~~. I believe in religious freedom, and I thank God that most of us have some sort of worship and I would not be like to think what society would be like without any worship of any kind.

I believe in closer contact between religious groups and I am thankful for the steps alrcady taken in that direction. One point I would like to make is the right of persons entering this country as immigrants regarding their religious beliefs or lack of it. To forbid entry on these grounds constitutes an attack on freedom of the individual. Freedom is one's most precious possession and should be guarded and defended at all costs.

Every country, province, city, town, village, groups of people and families have every now and then problems.

For the past six years as you have already read, I have had my troubles and my family also, but together and expecially with the help of my wife, I am confident of solving that problem. At first, all I felt was self pity, but my wife would have none of it, because pity was not the answer, and she wanted me to stand on my own two feet and face my problem courageously and squarely. I consider myself very fortunate in having a mate of such courage and fortitude, and my family and I are facing our problem and I am very confident that it will be solved.

The problems facing our country can be faced and solved as well as my own and with courage and the conviction that it can be done, our country will prosper and endure.

It has been said that patience is a virtue and I would like here to use an essay in English composition that my fifteen year old son Jean-Pierre has written in second year high school to further illustrate that saying and he has chosen the following subject.

ROME WAS NOT BUILT IN A DAY

This saying is often taken for granted. Let's look into it more deeply. Take for instance the hanging gardens of Babylon which are one of the wonders of the world. This was the greatest marvel in a place of marvels which Nebuchadnezzar called the admirationof mankind. The gardens were laid out on terraces reared upon a series of series of mighty arches and are said to have been built by Nebuchadnezzar for his favorite wife, who came to the flat plain of Babylon from a chilly land. It is said that his city was larger than London or New York is today.

The Pyramids, another wonder of the world, the largest of which had a base of 755 feet on each side inclosing nearly 13 ACRES of ground. Except for a few passages and the funeral chamber it is solid. Originally it stood 482 feet above ground level. It now stands at 451 feet in height. More than two million limestone blocks of about forty cubic feet each were hewn from the hills on the other side of the Nile. The whole work is supposed to have taken from twenty to thirty years and to have been done by about a hundred thousand men at a time.

By this alone we know that what is done with effort, will last longer and is better than something which is done hastilly.

Another example is the famous painting "Mona Lisa". This great work of art was created by Leonardo De Vinci. It took him four years to paint the smile alone. King Francois I of France bought the painting for 4,000 gold crowns when Da Vinci went to France. It is now another of the wonders of the world. This is another reason why we can say that time, patience and perseverance are the key to success. For more exhibits of man's great achievements we must go to the Eternal City (Rome). Here we find the most beautiful ruins in the world. Here we have the spacious ruins of the Forum, the splendid Arch of Constantine near the Colosseum. And of course we have the most spectacular reuin in Rome the Colosseum. In Rome we find also the Pantheon which is the oldest complete building in the world, I have gone over with you some of man's greatest physical achievements of one, two, three thousand years ago, which are still enjoyed by man today. To this meaning "Rome was not built in a day" I will give another meaning that is completely different. A meaning which will explain the mental and not the physical achievements of man.

Take Alexander Graham Bell (1847-1922) who invented the telephone. Thomas A Edison (1847-1931) which patented more than 1300 inventions among which are the incandescent lamp, the phonograph and many others. Both these men were faced with problem, big problems, and they took their time in solving them. Probably their inventions would be present

today but in what condition. Phrasing it in another way; would we enjoy these things as much as we do now as we would if they had been invented in a few days. These were great men and their inventions still live on as a symbol of their conquest.

So far I have talked about great ruins and great men but now I will put this meaning in still another way. It will give to this the common people. People like you and I that through stubbornness want to succeed.

Take an ordinary teacher, he would gladly sacrifice his lunch hour to help a student that does not understand something. His aim is to make us, the student, better men in the eyes of God and men. To him, seeing a former student graduate and become a doctor, a lawyer, an important bussinessman is worth more than all the money in the world because he knows he has not failed in his duty.

An ordinary student would gladly stay after school to learn something he didn't know. Why? Because he knows that these extra minutes can be the difference between being an important man and being a nobody. He knows that if he does whatever he has to do properly he is honouring his family name as well as himself. He also knows that because he took his time he is more capable of facing the world, the rat-race and men.

And so, if we all do what this saying means we can all own a sort of kingdom.

My dear canadian people if I thought it would help, and I could afford it, I would go from house to house in every province, city, town and village to beg and impore you to help in making this a united country. That is how much I LOVE this country of ours and how much it means to me.

God bless Canada and keep it united.

Rene C. Beauchamp